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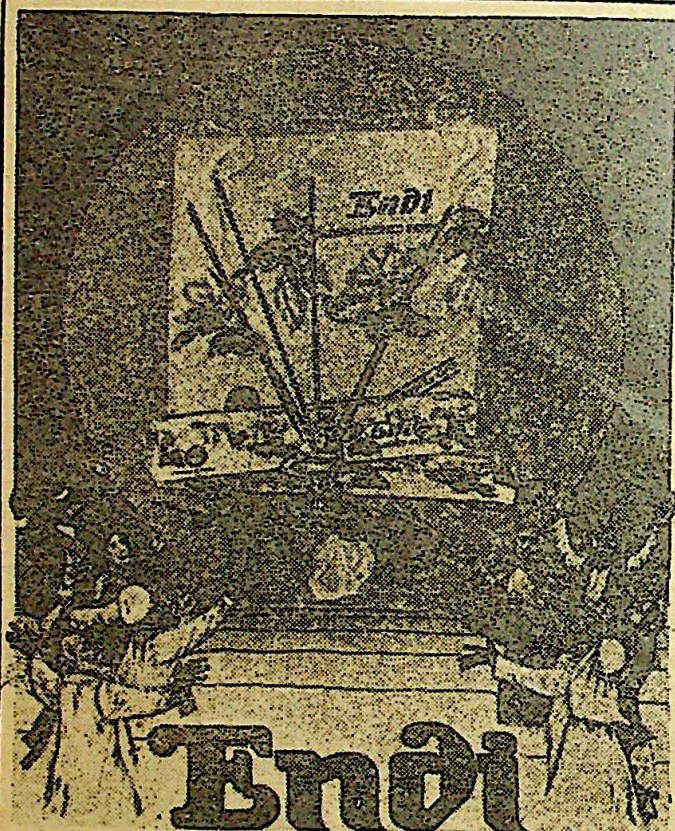
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Sri Madhvacharya

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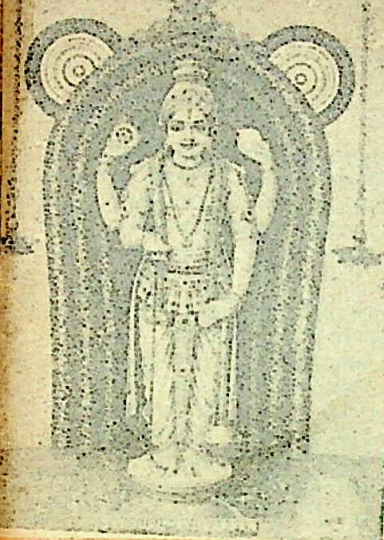
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आ नो भद्राः क्रतवो यन्तु विश्वतः
Let noble thoughts come to us from every side
Rigveda I-89-i



PRAYER

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च गुरुस्त्वमेव ॥
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं नमो देवदेव ॥

You are my mother, father,
kinsman and preceptor; you are
my lore and wealth; God of
gods, you are everything to me.

— Sri Ramanujacharya

DIVINE INTEGRATORS: 3

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

*Whenever there is a decline of
righteousness and rise of unrighteousness
O Bharata (Arjuna), I body Myself forth.*



Narsi Mehta

NARSI Mehta is immortalised by Mahatma Gandhi. Whenever they talk of the Mahatma, they refer to Narsi and sing that popular song, which Mahatmaji had included in his daily prayers: Vaishnava jana to tene kahiye. The song has become so popular that it has been rendered into almost all Indian and many non-Indian

languages. Herein are idealised the virtues of gentlemen. They are so universal that every social thinker would endorse them, and accept as his own ideal.

A life divine is often incompatible with the worldly life. Narsi Mehta, the great Gujarati singer, lived for a while with his brother. He and his wife Manek Ba had no peaceful time in the house where the brother's wife subjected them to great ridicule and trouble. Narsi bore this patiently but, on one occasion, when unsalted food was served and he was told that he deserved nothing better for he earned nothing, he left the brother's house. He entered a Dharmashala with his wife and child and when they were asleep he slipped off to a Siva temple. For seven days he fasted and prayed, at the end of which Siva appeared and took him to Sri Krishna, then sporting with his consort in Gauloka Dham. The Lord was engaged in the Rasa Dance. Sri Krishna beckoned to the Sakhis who handed the torch to Narsi. Lost in watching the dance, Narsi remained oblivious of the burning torch with the result his hand was burnt. He lost consciousness and the Sakhis brought him back to his normal state. The Divine Couple

pleased with the great love of Narsi honoured him with Kartals, and their pitambar and peacock feather. He was asked to go to the world and preach the gospel of Bhakti.

On his return, he passed by the house of his brother who mocked at him. But Narsi went on singing the Lord's name, unmindful of the scorn and disbelief of the brother. In his great love he even said that it was because of his brother's wife that he was blessed with the darshan of the Lord. This moved the brother, who asked him to return to the house. But Narsi's mind was turned inwards now, he had no need of family or the pleasures of the world. He could only be the slave of Krishna, Nandakumar. So he bid good-bye to his brother and went on his way singing.

Narsi's renunciation is supreme and despite the harassments of people and the pinch of poverty he went on his mission in life. Whenever he was in trouble, God appeared and helped him. Mira and others have sung thus of him:

1. On one occasion, to bring shame on poor Narsi, people sent some strangers proceeding to Dwarka to ask him to issue a hundi draft in the name of some influential merchant there.

Established in the faith of Lord Krishna he issued the draft on Sanwal Sah. And the Lord in order to keep his favourite devotee's honour appeared in person as Sanwal Sah and honoured the hundi. This spread the fame of Narsi all over the country.

2. On another occasion the Lord appeared with costly presents and satisfied all the demands of the family of the in-laws of his daughter.

3. The spiteful section of Nagar community laid many charges against Narsi before the Ruler of Junagadh. Narsi submitted to the trial in the Raja's temple. A miracle took place. All those assembled including the Raja saw the temple door open by itself and a garland came from out of it and fell round the neck of Narsi. Others saw this, but seeing the Lord Himself doing all that, Narsi fainted. The ruler was astounded at the devotion of Narsi and Lord's love for him.

No calamity was too great for him. When his wife and daughter died, he sang "Well did it happen that by His grace they passed away. My worry is gone, and I can now pursue my devotion to Gopal without interruption."

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Voice of Wisdom



MADHVACHARYA
(ANANDATIRTHA)

कुरु भुङ्क्स्व च कर्म विजं नियतं
हरिपादविनम्रधिया सततम् ।
हरिरेव परो हरिरेव गुरुः
हरिरेव जगत्पितृमातृगतिः ॥

न ततोऽस्यपरं जगदीड्यतमं
परमात्परतः पुरुषोत्तमतः ।
तदलं बहुलोकविचिन्तनया
प्रवणं कुरु नानसमीशपदे ॥

यततोऽपि हरेः पदसंस्मरणे
सकलं ह्यधमाशु लयं व्रजति ।
स्मरतस्तु विमुक्तिपदं परमं
स्फुटमेव्यति तत्किमपाक्रियते ॥

With your mind always submissive to the feet of Hari, do your own ordained duties and enjoy (their fruits). Hari alone is the Supreme; He alone is the preceptor, father, mother and refuge of the (whole) world.

Beyond that Hari, the Ultimate, the Transcendent, the Supreme Being, there is nothing worthy of worship for the world. Therefore, enough with contemplating (heaven and the) other (celestial) regions; direct your mind towards the Master's feet.

Even when one attempts to think of the feet of Hari, all his sin disappears at once; to one who does think of Him, the supreme state of Deliverance comes beyond doubt. Why throw it away?

The Dvadasa Stotra, III.

Dedication



THIS is the auspicious 750th year of the Holy Advent of the venerable Sri Madhvacharya.

The Great One was born in 1238 A.D., near Udupi in the South Kanara District of Karnataka.

We prayerfully dedicate this issue of the Bhavan's Journal as our soulful offering to this distinguished Gurudeva, famed as the propounder of the Dvaita School of Philosophy with its emphasis on Bhakti.

Minds not sufficiently mature in wisdom engage themselves in futile denominational disputations, which result in unnecessary discord.

All schools of philosophy, whether Madhvacharya's Dvaita, Ramanujacharya's Vishishtadvaita or Sankaracharya's Advaita have their common

base in the Prasthan Trayi—the Upanishads, the Brahmasutras and the Bhagavad Gita.

The Bharatiya Vidya Bhavan and the Bhavan's Journal have always fostered the underlying essential harmony of the teachings of all religious schools. True to this tradition, the Bhavan has published Sankara's Teachings In His Own Words (1958), Ramanuja's Teachings In His Own Words (1963) and Madhva's Teachings In His Own Words (1961). In this issue, apart from presenting the basic tenets of Sri Madhvacharya's philosophy, we have endeavoured to lay emphasis on Bhakti, which is the key to Moksha (liberation), according to the Acharya.

"Firm and unshakeable love of God, which rises above all other ties of love and affection,



based upon an absolute knowledge and conviction of the Divine's Supreme Majesty is called Bhakti which alone is the means of Moksha," -so decrees the Acharya.

"The worship of the Lord is an unalloyed bliss in itself. It is not a means to any further end. It is an end in itself and a fulfilment of our selfhood."

Rajaji, by birth a Vaishnava and a votary of Ramanuja's Vishishtadvaita, in the introduction to his inimitable commentary on Bhaja Govindam (a Bhavan's Publication) of Sankaracharya, the propounder of Advaita, highlights the significance of Bhakti thus:

"When intelligence matures and lodges securely in the heart, it becomes wisdom. When that wisdom is integrated with life and issues out in action it becomes devotion. Knowledge which

has become mature is spoken of as devotion. If it does not get transformed into devotion, such knowledge is useless tinsel."

"Sri Sankara crossed the ocean of Maya as easily as one steps over a small irrigation channel in the field. He wrote a number of Vedantic works for imparting the knowledge of the Self. He composed a number of hymns to foster the sense of devotion in the hearts of men and this I consider to be his greatest service. One of these hymns is the famous "Bhaja Govindam."

"If Adi Sankara himself who drank the ocean of knowledge as easily as one sips water from the palm of one's hand, sang hymns to develop devotion, it is enough to show that knowledge and devotion are one. No other testimony is needed. Sri Sankara has packed into the "Bhaja Govindam" song the substance of all the 'Vedantic' works that he wrote and he has set the truth of the union of devotion and knowledge to melodious music which delights the ear."

The adharasruti — basic note of the Bhavan's Journal,—has always been Bhakti.

Salutations and Adorations to the luminous Acharya Sri Madhva.

—S. Ramakrishnan

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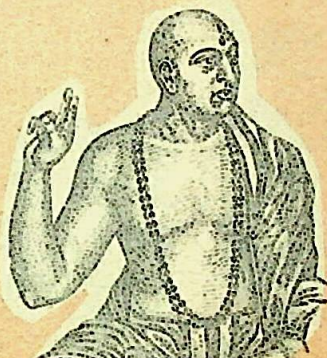
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Sri Madhvacharya's Message

H. H. Swami Viswesha Tirtha of Pejawar Math.



WE come across two lines of thinking: materialism which recognises only the perceptible mundane world and rejects all the imperceptible supra-mundane as inconsequential. The other is spirituality which gives little or no credence to the physical world and rejects it as illusion and lays great stress only on *atman* and its uplift and emancipation. While the naked materialism promotes and encourages greed, lust and lawlessness, the dry spirituality leads to fatalism and inaction. Acharya Madhva strikes a golden mean between these two extreme and mutually contradictory ideologies and presents a practical philosophy.

According to Sri Madhva-

charya the perceptible physical world is as much real as the imperceptible spiritual principle. He thus reconciled spiritual pursuits with our duties towards the world and society. His remarkable message promotes common welfare of the world at large and of the moral and spiritual advancement of the individual in particular.

There are two categories — the Lord and the universe and both are real. The Lord is independent and the world is not; it is dependent on him. One should never forget this cardinal principle. One should perform all duties with devotion and humility, giving no room for ego or pride.

Acharya Madhva warns:



Never be complacent or inactive, realising that it is the Lord who is independent and it is He who does all this. The Acharya has presented a practical philosophy. One should engage oneself in his activities as per the dictates of the Lord even after attaining the Bhagavat-Sakshatkara, till the attainment of final emancipation (moksha).

Ignorant is he who sits idle and says that it is the Lord who does all this. The real Jnani realises that the Lord is his master and performs all his duties incessantly giving no room for ego. His conception of Lord's independence is to ward off his ego and not for shirking his duties:

Two are the requisites for progress. One, the grace of the

Lord and another, untiring endeavour. These two are like the twin wheels of a chariot. Neither should an aspirant turn egoist forgetting the Lord, nor should he become inactive thinking that the Lord will take care of everything. This gives a golden mean between fate and endeavour; between devotion and duty. This is the epitome of his message to the world.

Our spiritual sadhana should not be limited to pooja, prayer and rituals alone. We should also engage ourselves in social welfare activities. Social service is undoubtedly a tax we have to remit to the Lord.

Sri Madhvacharya underscores the importance of service activities as well as our individual spiritual sadhana. But these services should be rendered as worship, without selfish motives.

The Lord is pleased with service rendered to beings — human and non-human. This service is part of our worship of the Lord. Thus our religious and social activities stand beautifully harmonised by the illustrious Acharya.

May the teachings of our Acharya inspire the younger generations to greater welfare activity and nobler spiritual effort! ●●●

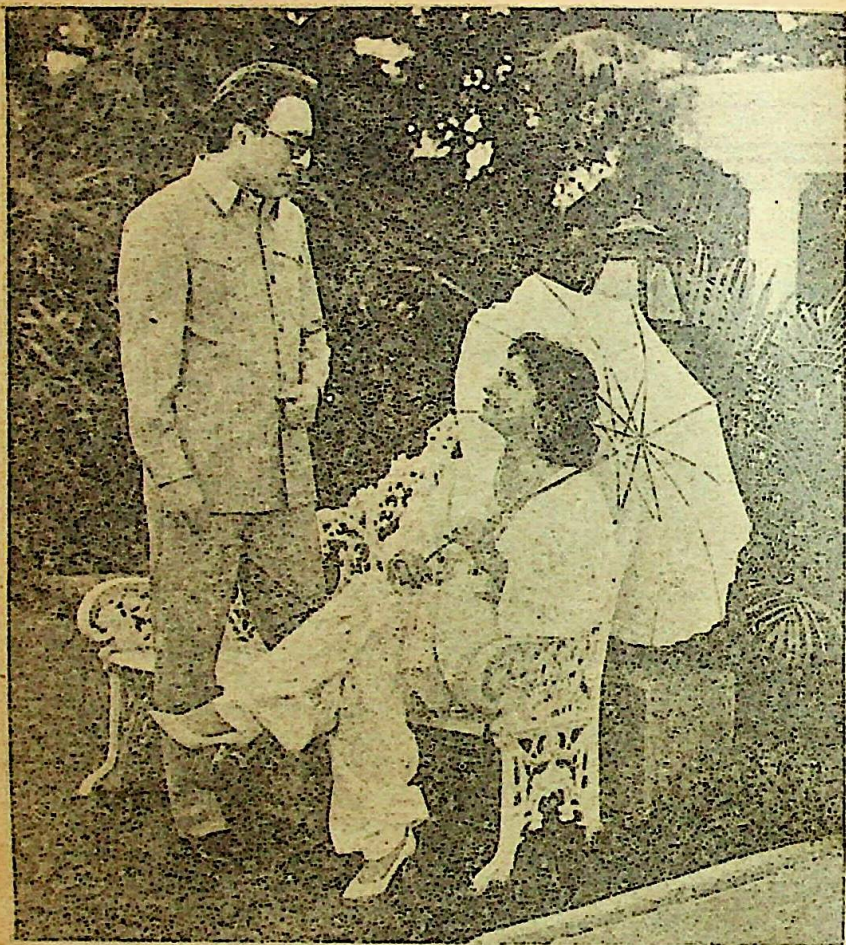
Sri Madhvacharya and His Philosophy

Sant Kesavadas



SRI MAN Madhvacharya is worshipped as an avatara of Lord Hanuman. "Hanuman in Tretayuga, Bhimasena in Dwaparayuga and Madhvacharya in Kaliyuga — these I salute," sings Sri Purandaradasa in his kirtans.

Sri Madhva was a seer and a saint. He had the darshan of Lord Vasudeva Krishna. While meditating on the shore of the sea at a place called Malpe, he saw a sinking ship. He saved the ship through his supernatural powers and brought it safely to the shore. The ship-owners saw the gigantic figure of Bhimasena pulling the heavy ship by a rope to the shore as if it were a small boat. The ship-owner offered anything to the monk for his help. To his astonishment he found that Sri Madhvacharya wanted nothing but the three mounds of 'Gopichandan' (the clay upon



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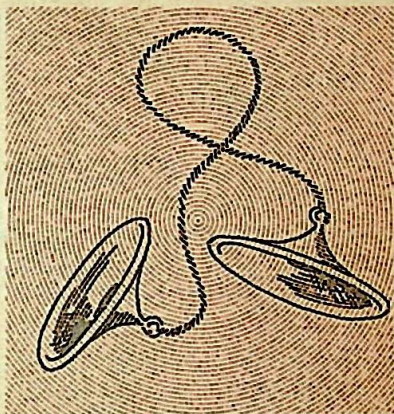
— M.A.K. PATAUDI

GRASIM
GWAJIOR
SUITING
THE CLASS OF ITS OWN

which Gopis walked in ecstasy) that was kept for keeping the boat steady, when it started from Dwaraka.

As Sri Madhva carried the three mounds of 'Gopichandan', one of them fell one furlong away from the sea and that contained the holy image of Sri Balarama Sri Madhva installed that image at that place known as 'Vadabhandeshvara

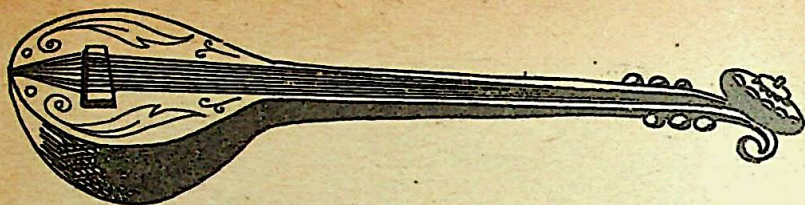
The second mound of 'Gopichandan' contained Sri Dwaraka Krishna. As this living Lord's image was heavy, Sri Madhvacharya composed twelve sacred hymns on Sri Krishna known as "Dwadasha Stotram" containing the Philosophy of Bhakti. And as per the will of the Lord, he installed this murti at Udupi facing the east by erecting a shrine for the Lord and a sacred pond called 'Madhvasarovara'. This happened in the 13th century A.D. After about 400 years Sri Kanakadasa, the shepherd saint of Karnataka, appealed to the Lord to give him 'darshan' through the western window of the temple, as he was not allowed to enter inside because he was low-born. As God is only attracted by bhakti or pure devotion, the idol turned from east to west to give 'darshan' to Kanakadasa.



Sri Madhvacharya established eight maths or monasteries around the Sri Krishna temple and initiated and appointed eight monks to worship Lord Sri Krishna and propagate bhakti. Each monk used to worship Sri Krishna for two months in a rotation called Paryayam and from the time of Sri Vadiraja Swami, the period of worship was extended to two years' Paryayam for each math. This is being done now.

The main principles of Sri Madhvacharya's philosophy are:

- * God is Real; He is Sri Hari; and He is the Supreme Reality (Sarvotthama). God has a transcendental, Supra-physical (Aprakrita) form. His form is to be meditated upon as sat (Truth), chit



(Knowledge), and ananda (Bliss).

- * As God is Real, this world cannot be unreal. Because, this world has come from God.
- * Mukti is liberation from Karma by the grace of God; mukti is the highest bliss a soul can enjoy as per its capacity.

- * The only way to attain mukti is through bhakti or devotion to god-born of true knowledge of God.
- * Holy scriptures (Agama), Inference (Anumana), Personal Experience (Pratyaksha) are the three authorities in deciding the realisation of Truth. ● ● ●

The teaching of Shri Madhvacharya consists of the following:

1. The creator of this world is Shri Hari who is endowed with all qualities and is perfect.
2. Since the Creator is real and truly existing, His creation is definite and positively real.
3. Lord's creation consists of five differences (a) the inanimate and the animate (b) the inanimate and the inanimate (c) the animate and the inanimate (d) the inanimate and the creator (e) the animate and the creator.
4. His creation is entirely under His control.
5. The living (animate) are either high or low according to

their culture and nature.

6. The living hankers, according to their nature, after total liberation from the cycle of birth and death.
7. For this liberation, total Surrender or devotion is the only road.
8. The Lord can be understood by the logical thought of Pratyaksha (the practical), of Anumana (inference) and of Agama (proof in words of interpretation).
9. The Lord can be reached through the understanding of the Vedas.

— Translation by Dr. Keshav Mutalik



Life and Work of Sri Madhvacharya

Dr. B.N. K. Sharma

SRI Madhvacharya, (1238-1317) was the historical founder of the Dvaita system of Vedanta, which is one of the three principal schools of Vedanta. He was a native of

Tulunad, in Karnataka. Pakajakshetra, eight miles south-east of the modern town of Udupi, on the west coast of S. India, was the village of his birth. He was born in 1238 A.D. and

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lived for seventy-nine years.

He appeared on the Indian philosophical scene after the systems of Shankara and Ramanuja had become well-established. The reasons that led him to propound a new system of Vedanta were his doctrinal differences and ideological dissatisfaction with contemporary trends and schools of thought, within and without Hinduism and particularly with the system of Shankara, which was the dominating philosophy of the times. In spite of the Theistic revolt against Shankara led by Ramanuja, Madhva could not agree with him on many points of Theistic doctrine. So he felt called upon to give a new lead in thought, to his countrymen.

Madhva called his system "Tattvavade" (Realism). It is described by Vidyaranya, in his *Sarvadarśanasamgraha*, as "Purnaprajna and Ananda Tirtha were other names of Madhvacharya. All these three names have been found used by him, in his works. He is now more widely known by the last name of Madhva or Madhvacharya.

While yet in his teens, the call of the spirit took him to



Achyutapreksha, an ascetic of the Ekadandi order, belonging to the Ekanti or Brahma-Sampradaya. He received initiation from him as a Sannyasin. After this, Madhva studied the classics of the Advaita school such as the *Ishtasiddhi*. Later he began to expound the *Prasthanatrayi*, independently and from a new standpoint, laying bare the defects in the received interpretations of Shankara and his school. Sometimes, he used to enter into scholastic disputations with veteran scholars of the day. Mention has been made in his biography of Buddhisagara, Vadisimha and Bhanu Pandita. He toured all over India several times and visited Badarikasrama, Bengal, Bihar and Banaras in the north and many centres of learning on the Godavari and important places

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like Goa, Srirangam and Kanyakumari, in the south.

Madhva has left thirty-seven works in all. They include:

(i) Dasa-Prakaranas or ten philosophical monographs expounding his logic and metaphysics;

(ii) Commentaries on the Ten Upanishads;

(iii) Commentaries on Gita and the Brahmasutras;

(iv) a brief commentary on the first three Adhyayas of the Rig Veda, an epitome of the Mahabharata in verses and brief notes on the Bhagavata; and

(v) miscellaneous works comprising Stotras, poems and works on worship and ritual.

His greatest work is the Anu-Vyakhyana, a critical exposition of the philosophy of the Brahmasutras. It is a philosophy of the Brahmasutras. It is a metrical work. It is his masterpiece. It was commented upon by Jayatirtha in his famous work, the Nyaya-Sudha.

Madhva's writings are characterized by extreme brevity of expression and compression of thought. They need the help of a very good commentary to be understood in their fulness

बहुविजगद्बहुधा तरणात् परमस्तिरन्तगुणः
परमः ।

"The Supreme Being should be accepted as the Creator, sustainer etc., of this vast universe of stupendous organization. (*Dvadasa-stotra*, IV, 3).

of thought and depth of meaning. His commentator Jayatirtha has infused into them the necessary amplitude of utterance and expansiveness of thought.

Madhva was endowed with a fine magnetic personality. He was a born leader of men. As a creative thinker, he cared little for the conventions of fashionable belief and interpretation. He was not cowed down by mere technical display of learning. His logic was as inexorable as his faith in Theism was unshakeable. He made a deep impression on his contemporaries.

Some of his eminent

disciples like Trivikrama Pandita, Padmanabha Tirtha and Narahari Tirtha were distinguished scholars of Advaita and other systems before they became converted to his views. They belonged to different parts of India and spoke different languages.

After establishing his system on firm foundations, Madhva erected a temple to Sri Krishna at Udupi and installed in it the idol of Bala Krishna secured from Dwaraka. He made Udupi the spiritual centre of his school and entrusted the worship at the temple to eight ascetic disciples. Their lines and those of the other disciples, entrusted with the task of propagating his system, are flourishing to this day. According to tradition, Madhva disappeared from vision and retired to Badarikasrama in his seventy-ninth year. Narayana Pandita, the son of his direct disciple Trivikrama Pandita, wrote his biography in a Sanskrit Kavya of 16 Sargas, known as Madhva-Vijaya. It is the main source of Madhva's life and activities.

Madhva went directly to the fountain-heads of ancient thought — the source-books of Hindu philosophy, to draw his inspiration from them. He

followed the streams of thought and interpretation emerging directly from them and flowing through the Epics, Puranas and Pancharatras and other interpretative literature of more ancient standing than the interpretations of later day commentators, however eminent. There was a strong note of mystic fervour in his thought and writings. His arguments were often so intimately connected with the authorities he had so diligently collected for himself from forgotten and fading sources as to appear to be almost entirely dependent on them. It was Jayatirtha who successfully brought out the inherent logical strength behind his authorities. There were certain great ideas behind Madhva's writings, — ideas of tremendous philosophical power, significance and potentialities — such as the conception of Sakshi, the doctrine of Svatantratattva, "Viseshas" in relation to the concept of identity and difference, and creation in the new sense of "Paradhinaviseseshapti."

With these fruitful ideas, which he derived partly from his study of his sources and partly from his own cogitations based on them, Madhva built up a

cogent and independent system of Theistic philosophy and worked out its details and put it on a firm and enduring basis of textual sanctions and logical acceptability.

He urged the necessity of adopting a fresh attitude of mind and a new set of fundamental concepts and categories in place of the old and worn-out ideas of the fashionable schoolmen, including the latest in the field. Once the metaphysical necessity of discarding the outmoded ideas and going in for more effective theories and newer

modes of approach was established, the whole course of philosophical inquiry was bound to take a new turn and enter upon a new terrain.

Providence blessed Madhva with two great assets: an interpreter of such outstanding eminence as Jayatirtha and a dialectic expositor of the calibre of Vyasaraya, whom it harnessed to the cause of expounding his system to posterity.

(From the author's Philosophy of Sri Madhvacharya, a Bhavan's Publication. ●●●)

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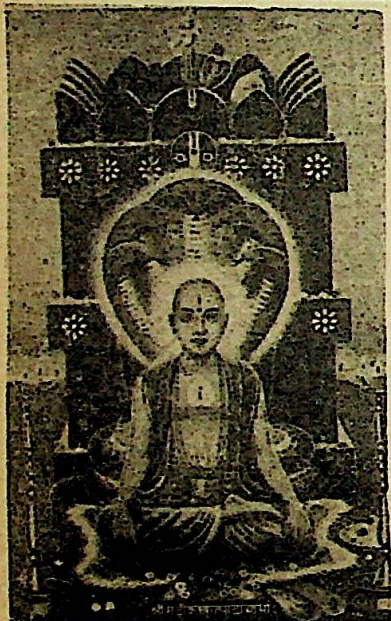
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Jayatirtha



JAYATIRTHA was Madhva's commentator par excellence. According to tradition, he was the son of a nobleman of Mangalvedha now in Maharashtra State. As a young man, Jayatirtha renounced the pleasures of his married life and became the disciple of

Akshobhya Tirtha, one of the direct disciples of Madhva. This Akshobhya himself was a redoubtable scholar and is reputed to have engaged the famous Vidyaranya in a historic disputation over the "Tat tvam asi", at which the celebrated follower of Ramanuja, Sri Vedanta Desika, is reported to have acted as an umpire and given his verdict in favour of Akshobhya.

Jayatirtha studied Madhva's works under Akshobhya Tirtha and later succeeded him as the Pontiff of his math in 1365. He toured all over India and propagated Madhva's 'Siddhanta' by writing commentaries on most of the important philosophical works of Madhva. He seems to have spent the major part of life at Ergola and later at Malkhed or Manyakheda (the old and historic capital of the Rashtra Kutas of Karnataka) now in the Gulbarga district of Mysore State. He passed away at Malkhed in 1388. His mortal remains

lie entombed there.

Jayatirtha has left commentaries on most of the important works of Madhva. He has also left us two independent works, one on logic ('Pramana Paddhati') and another on metaphysics ('Vadavali'). All works have been printed. His greatest work is the 'Nyaya-Sudha', a commentary on Madhva's 'Anu-Vyakhana'. It is a work of monumental erudition in philosophy.

Jayatirtha standardised Madhva's thought and its interpretation. He was a born stylist. His style is noted for its elegance, lucidity, brilliance and felicity. His arguments are

most scholarly and penetrating and his dialectics superb. His writings are characterized by an extreme orderliness of thought and presentation. He brings out the architectonic unity of Madhva's philosophical system and the grandeur of his metaphysical ideology of the Svatantrattva impressively. He has placed Madhva's philosophical theory and his interpretation of the Vedanta on a self-sufficient basis in respect of its 'Adhikarana Prasthana' and 'Vadaprasthana.' For these memorable services to the system, tradition has honoured him with the title of 'Tikacharya' or commentator par excellence.



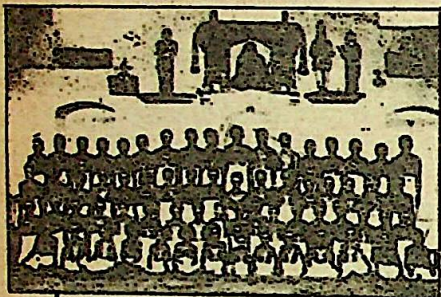
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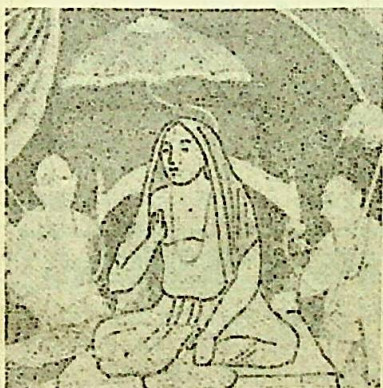
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Vyasaraya



ABOUT a century after Jayatirtha came Vyasaraya or Vyasa Tirtha, the prince of dialecticians in the Dvaita system. He was born about 1460 A.D. in Bannur in the Mysore district. He became a sannyasin while still in his teens. He studied logic and Madhva Sastra under the celebrated Madhva saint and scholar Sripadaraja of Mulbagal (near Kolar). Later, he is reported to

have studied the classics of the Advaita, Visistadvaita and Mimamsa systems at Kanchipuram, in Tamilnadu. He succeeded to the Pontifical seat of his Guru, Brahmanya Tirtha, in 1478 and held sway for a long period of 61 years.

Vyasaraya had many sides to his personality. He became the leader of the Devotional Movement of the Haridasa Kuta of Karnataka after Sripadaraja. The famous Purandaradasa, Kanaka Dasa and others were his disciples. The illustrious writers, Vadiraja Tirtha and Vijayindra Tirtha, were also his disciples. He was the religious adviser and spiritual Guru of Krishnadeva Raya of Vijayanagar and was held in the greatest honour and esteem at the court of Vijayanagar, by the kings of the second and third dynasties of Vijayanagar. We have a full account of his

glorious life and career in the 'Vyasayogicharitra', a fine champu kavya in Sanskrit by poet Somanatha. Vyasaraya passed away in 1539 at Vijayanagar (where he lived for the major part of his life) and his mortal remains lie entombed in Navabrin-davana, an island near Anegondi, on the Tungabhadra river.

Vyasaraya wrote nine works in all. The most famous of these are the 'Nyayamrta', 'Tarkatan-dava', and 'Tatparya-Chandrika'. They show his encyclopaedic range of knowledge of contemporary thought and philosophical literature and an

astonishingly brilliant intellect of great clarity and penetration, rarely to be met with in one man. He had the ability to expound his thought in half a dozen propositions, couched in terse and telling terms. His works embody the highest achievements of Madhva's philosophy in the spheres of constructive exposition of 'siddhanta' and polemical refutation of other views and reinforcement of 'siddhanta'. "The logical skill and depth of acute dialectical thinking shown by Vyasa-tirtha stands almost unrivalled in the whole of Indian thought." (Dr. Das Gupta)



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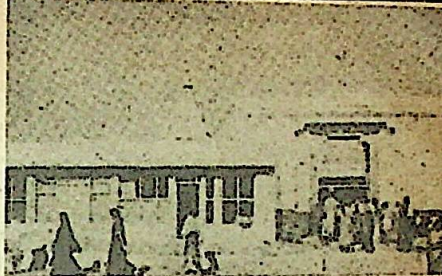
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GURU RAGHAVENDRA SWAMY — A Tribute by Sri Keshav M. Mutalik, Somaiya Publications Pvt. Ltd., Dadar, Bombay 14, Price Rs. 75/-. Pp.114.

Guru Raghavendra Swamy (1598 — 1671 A.D.) whose 'living presence' is felt at Mantralaya (near Raichur) even today, was the seventeenth in the illustrious line of Gurus in the Madhva tradition. Born of Thimmanna Bhat and Gopamma at Bhuvanagiri in Tanjore District, Venkanna (as the Swamy was known in his purvashrama) studied Sanskrit and the Shastras under Swami Sudheendra Theertha, his predecessor, at the Kumbhakonam Math. Venkanna was called upon to take over the duties of the head of the Math in 1623 when he was only 25. Venkanna could not easily make up his mind to become a sanyasin as it would have meant abandoning his wife, Saraswati, whom he had married in 1614. But he could

not resist the call from Goddess Sarada Devi and the pressing demands of his Guru. Once he ascended the Peetha, Sri Raghavendra Swamy carried on his spiritual ministry unhasting, unresting. He frequently went on tours, expounding the teachings of Sri Madhvacharya. Author of 24 works, some of them in the nature of commentaries on the Vedas, the Upanishads and the Gita, Sri Raghavendra Swamy represented a link between the saints of Vyasakuta and Dasakuta. He was saint, philosopher and composer all rolled into one.

Dr. Keshav Mutalik has succinctly summed up the life and mission of Swamy Raghavendra. As a Professor of English, he quotes at appropriate places the English poets and writers. He has generally followed the account of the Swamy's life given by Narayanacharya in his 'Sri Raghavendra Vijaya'. A useful reference book on the life of a great saint. — V.S.

Sri Madhvacharya



Exponent of Vedanta and Bhakti

Prof. K.T. Pandurangi

IN the long history of India there have been many distinguished exponents of Vedanta philosophy and Bhakti cult.

Upanishads constitute the source of Vedanta philosophy. Badarayana was the first

systematic interpreter of Vedanta philosophy. His Brahmasutras give an exposition of Vedanta philosophy. His Sutras were commented upon by a few Vedanta scholars such as Bodhayana, Dramida and Bhartrahari before Sri Sankaracharya. Later, Sri

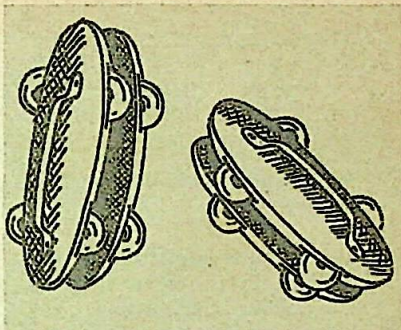
Bhaskaracharya, Sri Ramanujacharya, Sri Madhvacharya, Sri Vallabhacharya and Sri Nimbarka expounded these Sutras.

Each of these exponents of Vedanta philosophy moulded Indian thought, culture and life in his own way. The Indian view of life is considerably influenced by the Vedanta philosophy. Each exponent of Vedanta highlighted certain values which have been imbibed by the people.

II

Sri Madhvacharya who flourished during the 13th century (1238-1317 AD) declared that performing one's duty in a spirit of dedication to the supreme God is true religion. He elaborated that the life here is an opportunity given to man to develop his innate spiritual capacity and to discover his true nature. This opportunity should be fully utilised by leading an active life and performing one's duties devotedly.

Sri Madhvacharya propounded a theistic ethics. To love God is the foundation of good life. To love all is to love God. To discharge one's duty towards all is to discharge one's duty towards the God. Duty, devotion, and dedication together constitute true religion. This is



the Vedantic way of life. Sri Madhvacharya advocated a positive and optimistic approach of life. He pleaded for an optimistic and active life in a spirit of dedication to God.

III

Udupi, a small town on the west coast in Karnataka, was the centre of his spiritual and literary activity. He was born in 1238 AD. He received the order of Sannyasa when he was only 16 years old. He toured the whole India twice and went to the Himalayas and the great pilgrim centre, Badarinath. King Mahadev of the Yadava dynasty at Paithan, the Sultan of Delhi, the Ruler of Kalinga, and the Hoysala king Ballala were impressed by his spiritual power and paid their respects to him.

He wrote 37 works and gave a new perspective to the teachings of the Hindu sacred



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स्वतन्त्रमवस्थितं प्रमेयं द्विविधं मतम् ।

There are two orders of reality—
the Independent and the dependent.
(*Tattva viveka*-1).

literature. He commented on the prasthanatrayi, on the Vedas, and prepared a critical digest of Mahabharata. He established eight Mathas at Udupi and installed the image of Krishna.

The Bhakti movement initiated by him was a mass movement and gave spiritual solace to common people. A host of Haridasas led by Purandaradasa made it a movement of moral rejuvenation among the masses. Their Kannada songs are fine vehicles of mystic experience.

The Bhakti movement crossed the barriers of caste and creed and spread among even the lowest strata of society. It spread to all parts of India. Sri Chaitanya Mahaprabhu of Bengal was inspired by the Bhakti movement of Madhva Sampradaya. The Santa move-

ment of Maharashtra was also inspired by Karnataka Haridasa movement. God Vitthala of Pandharpur is the common deity both for the Santas of Maharashtra and the Haridasas of Karnataka.

Every exponent of Vedanta has contributed to the cultural unity of India. They established their Maths in all parts of India. They enlisted followers from all parts of India. The followers of Madhvasampradaya are found in Karnataka, Andhra, Tamilnadu, Maharashtra, Vrindavana, Chitrakuta region, and Gaya in Bihar. The Swaminarayana Sampradaya of Gujarat bears close resemblance to it.

The unity of Indian thought is based on the foundation of Vedanta laid by these great exponents of Vedanta and Bhakti.

Humanism of Haridasa Literature

Prof. Vyasankere
Prabhanjana



THE Bhakti movement in India is as old as the Aitareya Upanishad. Mahidasa Aitareya was an incarnation of Lord Vishnu. He was the son of Itara. So the first Haridasa was no less a person than goddess Lakshmi herself.

Andal, believed to be an incarnation of goddess Lakshmi, and the Alvars initiated Bhakti movement in Tamilnadu. This was a precursor to the Bhakti movement in Karnataka. Sri Madhvacharya's Dvadasastotra is at once a great composition of music and mysticism. These two are the special characteristics of Haridasa literature.

A speciality of Bhakti literature is that it is in the language of the masses. Tamil, Telugu, Kannada, Marathi, Gujarati, Hindi, Bengali and Oriya are all rich in Bhakti Literature. Just as Bud-

dhism and Jainism adopted Pali and Prakrit to preach their ethics and humanism, the propounders of Bhakti adopted people's language. They were more concerned with the man in the field than the man in the cave.

In India religion and fine arts grew hand in hand. Particularly, music became the vehicle of mystic experience. The co-operation of music and religion is as old as Rigveda and Samaveda.

Purandaradasa, the leader of Haridasa movement, is considered as the Pitamaha of Karnatic music. Tyagaraja himself pays homage to him in one of his works.

The main concern of these Haridasas was to improve the man qualitatively. They wanted men to be humane. They firmly believed that faith in God and



compassion towards fellow beings will make a man's life meaningful

Faith in God will help one to control one's emotions and enable him to function in a noble way.

Purandaradasa records the divine message to live a noble life in one of his songs:

A letter is received from my lord himself.

Plan your life as directed in this letter.

Give up passion, anger, and greed,

*Follow the religious code of conduct
Do not mix with evil minded persons
Do not long for gold, land, or woman
Remember God, dance and dance singing his glory.
This is the letter directly from
Purandara Vithala himself*

The worth of man is to be judged by his faith in God and not by his caste or creed. Bhakti movement valued nobility in man more than his social status. In one of his songs Puranadara Dasa declares:

*You close your door to prevent the entry of an outside untouchable
But is not your deceitful attitude in life and evil thought a greater untouchable?
Purandara Vithala! What is the remedy to remove this inner untouchable!*

Thus Haridasa movement was a mass movement of moral rejuvenation and humanism. A host of Haridasas, namely Purandara, Kanakadasa Vijayadasa and Jagannathadasa, have enriched this literature by their contributions. This is the unique contribution of Madhvasampradaya to Indian thought and culture. ● ● ●

Here & There

V.S.R.K.

The Haridasas

ONE of the immediate, and the most valuable, results of Sri Madhvacharya's teachings is the treasury of songs left by the Haridasas of Karnataka. If Sri Madhva proclaimed the potency of God and the soul's dependence on Him, the Haridasas illustrated in their lives and songs the potency of bhakti as the means to attain moksha or the realization of the true nature of the soul — its separateness as well as its dependence on the Supreme Personality. In setting a goal to all human endeavour (moksha) and indicating the means to attain it (bhakti), Sri Madhva propounded the concepts of

'bheda' (differences) and 'yogyata' (fitness). According to him, the 'muktiyogyas', the persons in whom the 'sattwa' guna is predominant, were the fittest to aspire for and attain the goal. "The mukta sees everything through the eyes of God, as dependent on God, in their proper perspective, which he has failed to do in Samsara". (Dr. B.N.K. Sharma in his 'Philosophy of Sri Madhvacharya.'). They are ever devoted to God, are detached from worldly objects and perform religious rites and duties as ordained in the scriptures. Thus Sri Madhva's conception of God as a Supreme Personality (and not as

a mere abstraction) and the soul's dependence on Him opened out the grand pathway of bhakti. The Haridasas who trod this path, representing the glorious tradition of mystic-singers, form an inalienable part of the culture of our land.

Bhakti has been defined or described in numerous ways, though Narada says that it is indescribable (Anirvachaniyam Premas-swaroopam) and that it is like the joy experienced by a dumb man who tastes something sweet but cannot express it in words - 'Mookaswadanavat'. The Haridasas, inspired by Sri Madhva's teachings and devoted to Sri Hari, exemplified the 'bhakti' of Srimad Bhagavatam. Says the 'Bhagavata': "The man of Sattvika nature is one who, though still maintaining the attitude of

separation from Me, worships me for liberation from the bondage of Karma (i.e. Moksha) by performing all his duties as an offering unto me as laid down in the scriptures..... As the fragrance mingled with the wind automatically reaches the organ of smell, the mind freed from worldliness by the disciplines of devotion, learns to go effortlessly to the Supreme Being."

The illustrious exemplars of the Bhagavata type of bhakti in the Madhva philosophical tradition have given expression to their spiritual aspirations both in Sanskrit and Kannada. They fall into two broad groups: the 'Vyasakuta' (Sanskrit-oriented intellectuals) and the 'Dasakuta' (Kannada-oriented singers). While Sri Sripadaraya, Sri Vyasaraya, Sri Vadiraja and Sri Raghavendra belong to the former, Sri Puranadara, Sri



SRI VADIRAJA



KANAKADASA



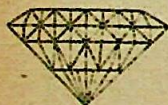
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Kanakadasa, Sri Vijayadasa, Sri Gopaladasa and Sri Jagan-nathadasa belong to the latter. They were all born during the 15-19 centuries. Their compositions are brought together in 'Sri Karnataka Haridasa Kirtana Tarangini' in a few volumes. That the songs of the Haridasas have a perennial appeal not only to the large mass of people but even to intellectuals is evident from the work of the Karnataka Haridasa Scientific Research Centre set up in Bombay in 1985 with branches at Bangalore, Raichur and Chippagiri (near Guntakal). The live-wire behind it is Prof. Rangnath Bharadwaj, Director of the Department of Economics, University of Bombay.

Prof. Bharadwaj is a man of many parts — an econometrician who is a playwright, actor and singer. One of his notable contributions in the field of Haridasa literature is his monograph entitled 'A Study of the Methodological Contributions of the Haridasas of Karnataka.' The professor sees 'self, science and society' in a common framework and adopts an integrated structural methodology. This methodology eschews an isolated view of any

subject or aspect of society and looks at it whole and entire. Explaining this approach in an article in the 'Bhavan's Journal' of August 31, 1988, Prof. Bharadwaj pointed out, with reference to education, that, 'as against the prevailing intellectual formalism, the structural method 'perceives the object the enquiry as a **structure**'; it recognises the diversity and inter-dependence in phenomenon; it directs the investigation of 'being' and 'becoming' of phenomenon on the basis of objectivity and facts; it recognises each individual as being distinct and hence deserving unique treatment 'in order to help flower his individuality so that he can better contribute to collective well-being.'



ಕೊಠಲಗುಳ ತೆವರು



- ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳ ಮೂಲಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕಾರ್ಯಗತಗೊಳಿಸುವ ಮೂಲಕ, ಸರ್ಕಾರದ ಮುಂದಿನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು.
- ಪ್ರಸ್ತುತ ಸಭೆಯಲ್ಲಿ ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು, ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು, ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು.
- ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು, ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು, ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು.
- ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು, ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು, ಸರ್ಕಾರದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕುರಿತು ಮಾಹಿತಿ ನೀಡುವುದು.

ಎನ್‌ಜಿಎಸ್‌ಎಸ್ ನ ಕಮಾಂಡರ್ ಶ್ರೀ
ಶಶಿ ಎಲ್‌ಎಸ್‌ಎಸ್.

[illegible]

ಕರ್ನಾಟಕ ವರ್ಷಾಧಿಕಾರಿಗಳು
ಪಂಚಗುಣ - ಯುಗ್ಮ ಮಾರ್ಗವು ಕೆ ಮುತ್ತು
ಕುಳುಮಿಗಿಳಿತ (ಪಂಚಗುಣ).

ਉਦਘਾਟਨ:

ಎಲವಿ ವಿಸಿವಿಗು, ಎಲವಿವಿಗು, ವಿಸಿವಿಗು
 ಮದ್ದು, ಅಧಿಕ ಮದ್ದು, ಇ-ವಿವಿ ಎ-ವಿವಿ
 ಮದ್ದು ಉದ್ದಗು
 ಲಗುಗು ಮದ್ದು ಎಲವಿ ಮದ್ದು ಎಲವಿ ಸ್ವಿ
 ಮದ್ದುಗು ಮದ್ದುಗು ಎಲವಿಗು
 ಸ್ವಿ ಮದ್ದು ಉದ್ದಗು

संक्षेपः

ವಿವರಣೆ, ತತ್ವ, ಮತ್ತು ಇ-ಮಾನವ ಪರಿವರ್ತನೆಗಳು;
ವಿಕಾಸ ಅನ್ವಯಗಳಿಗೆ ಪರಿವರ್ತನೆಗಳು;
ಮಾನವೀಕರಣ ಪ್ರಕ್ರಿಯೆ ಮತ್ತು ಗಮನ;
ಸೂಕ್ಷ್ಮಗೋಚರೀಯ ಪ್ರಕ್ರಿಯೆಗಳು; ಪ್ರಾಪ್ತವ್ಯಕ್ತಿಗಳು;
ಸ್ವಯಂಪರಿಣಿತ ವೈಯಕ್ತಿಕ ನಿರ್ಮಾಣಗಳು.

ವಿಷ್ಣುಜಿಠವಿಘ್ನ

ಪಿ.ವಿ. ಸಂ. 3876 ಬೆಂಗಳೂರು - 560 038
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Prof. Bharadwaj has been for some years employed in a study of the 'tonal structure' of the compositions of the Haridasas. A demonstration of it by Prof. Bharadwaj himself in Bombay recently, was a rewarding experience. The 'sahitya' or the thought-content of the compositions of Sri Vyasaraya, Sri Purandaradasa and Sri Vijayadasa came through in effortless singing, for two hours, in a programme entitled 'Sampada Tarangini.'



The question as to the proportion in which the purely poetic and the purely musical elements are to be mixed in a composition has long engaged the minds of thinkers in the world of music. One of them has pointed out that in the **padams** of Kshetragna, for instance, the 'sahitya' is so much fused with 'sangita' that 'to detach the language from the music would be to make the language and music alike infinitely poorer. Through his experiments and explorations, Prof. Bharadwaj has succeeded in a large measure in bringing about such a perfect fusion of music and meaning that the effect is 'prasaadana', the uplifting of the heart.

Salman Rushdie

Let me not be mistaken as

holding a brief for Salman Rushdie and his 'Satanic Verses' when I refer to him here. In seeking to reconcile freedom of expression with the need to protect the life and property of the people, the Government of India did well to ban 'Satanic Verses'. To an author like Rushdie the ban could be an act of 'colossal illiberalism, great philistinism, great stupidity.' But to an ordinary citizen it could only be a measure of caution, a wise decision in public interest. It would, however, be unjust to Salman Rushdie if one overlooked his undoubted gifts as a writer in whom there is a remarkable fusion of thought and language. Rushdie is an ardent champion of freedom of thought and expression, perhaps with an intensity not seen in contemporary writers.

Rushdie's novels are forbidding, not merely by their size. The plot is labyrinthine and the language experimental. But he is bold beyond belief, attacking historical figures, past and present, with tomahawk fury. If one is put off by the excessive symbolism, one is also fascinated by the satire that brings out the truth of a situation, say, in a country like India or Pakistan. His 'Midnight's Children' and 'Shame' are in a sense fictional commentaries, with no holds barred, on the conditions, political, economic and social, of India and Pakistan respectively. The linking of the lives of the individual characters in his novels to historical events and social crimes is *sui generis*. "I had been mysteriously handcuffed to history, my destinies chained to those of history," says Salim Ali, the narrator and protagonist of 'Midnight's Children' on the opening page.

Those of us brought up on the Victorian novels and not very much drawn to Kafka, James Joyce, Virginia Woolf, Garcia Marquez, Gunter Grass or Gide would require an introduction to Salman Rushdie. Such an introduction is provided by Uma Parameswaran in her 'The Perforated Sheet: Essays on Salman

Rushdie's Art. (Affiliated East-West Press Pvt. Ltd. Delhi-2. Pp. 89. Rs.21/.) Mrs. Parameswaran, who lives in Canada and has a doctorate in literature from the Michigan State University brings out succinctly Rushdie's art and technique of fiction. In her view, Rushdie and Raja Rao have many things in common. "Both give an authentic delineation of Indian life and attitudes, and if they are dissimilar they are so because of the diversity of India. The charge that Raja Rao's Brahmin-Sanskrit-oriented ethos gives a one-sided picture of India is only as valid as saying that a novel with a Muslim protagonist cannot be representative of Indian life or values. In both, the narrative gets lost in a flood of material; a torrent of metaphysical ideas in the 'The Serpent and the Rope,' and a flood of tangential socialite events and irrelevant politics in 'Midnight's children.'"

Raja Rao and Rushdie have their admirers and detractors in India. But neither of them can be ignored

Public Authority and Private Citizen

There was a time when children used to be frightened with the words 'See, the policeman is coming.' One is

not sure whether in independent India children are so much afraid of the policeman. Yet the man with the baton can strike terror in adult hearts by his looks or words. And the Police (Prison) Department, representing as it does the might of the Government is apt to forget that the country has now a democratic constitution. It can be restrained only by the courts, as the Madras High Court did in a recent case.

A building in Madras City belonging to the Madras Sivakasi Hindu Nadars' Welfare Association was in possession of the Jail Department of the Madras Government. The Association got a release order in November 1986. The I.G. of Prisons did not vacate the premises and the aggrieved petitioner went to the High Court. Mr. Justice Bakthavatsalam, in a recent judgement, while directing the I.G. to release the building, had this to say:

"Considering the facts of the case it was not fair on the part of the public authority to postpone the date without handing over the building to the landlord. It was very unfortunate that though the release order was obtained under the Act (Tamilnadu Building (Lease

and Rent Control) Act the landlord was unable to get possession. It was not a case of a private litigant who could be expected to adopt delaying tactics to hand over vacant possession. A public authority was expected to be a model to private individuals in a democracy. The public authority should show the way how a tenant should behave in such circumstances."

(as reported in 'The Hindu' of 24-11-88)

'Elementary,' the bureaucrat may say with a shrug of his shoulder. But it is the elementary things that need telling now and then.

The judge awarded an exemplary cost of Rs. 3,000/- to the petitioner, considering the injustice done to him.

K.V. Jagannathan, A Good and Great Writer

A tireless propagator of the great values of Indian culture

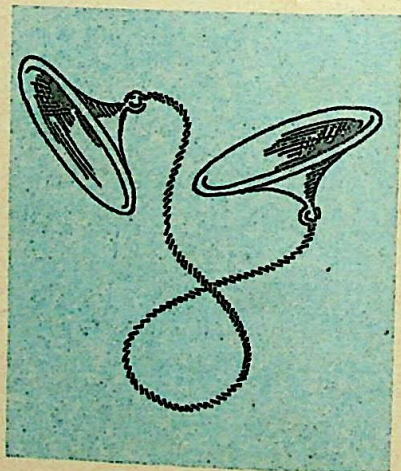


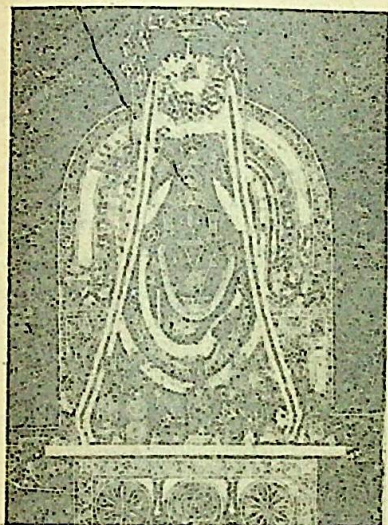
was lost to the civilised world with the passing away of Shri K.V. Jagannathan (Ki.Va.Ja) on November 4, 1988. A profound scholar in Tamil, Shri Jagannathan was associated with the leading Tamil monthly, 'Kalaimagal', for nearly five decades. He was 82 when he passed away but he remained its Managing Editor till the last day of his mortal life. 'Kalaimagal' has retained its identity as a 'family journal' carrying the best that is thought and expressed in the world for over several decades mainly because of Ki.Va.Ja's unflinching loyalty to tradition, passionate adherence to ethical values and spiritual ideals and, above all, overwhelming love for Tamil literature. He was an epitome of Tamil culture at its best, religious in outlook, simple in dress and deportment, austere in habits and elevated in thought. Ki. Vi. Ja's mentor was the late Mahamahopadhyaya U.V. Swaminatha Iyer who unearthed the great Tamil classics of the Third Sangam Age (the first four centuries A.D.) and whose autobiography Ki.Va.Ja. took down as the former dictated it in the forties.

Ki. Va.Ja was a fluent speaker and a lucid writer. With a metallic ring in his voice, he

could hold any audience spell-bound whenever he spoke on literature and religion. His commentaries on obscure literary poems in Tamil were models of clarity and brilliant exposition. He brought out several books of essays, poems and short stories. He was a pioneer in publishing in Tamil the novels of Bankim, Sarat Chandra, V.S. Khandekar and other eminent writers in the Indian languages. He brought to light the hidden talents of many a writer in Tamil. The late 'Akilan', the Jnanpeeth Award winner, was probably one of his finds.

Ki. Va. Ja. symbolised that kind of journalism which attached equal importance to the literature of the past and modern trends in writing.





Paryaya Festival of Udupi: A Festival of both Masses and Elite

SRI Madhvacharya established eight Mathās at Udupi to ensure the proper worship of Sri Krishna installed by him. Two Krishna temples of South India attract a large number of pilgrims. Both are in the West Coast, in the region traditionally known as Parasuramakshetra. One is at Udupi in Karnataka and the other at Guruvayur in Kerala.

Udupi has a long historical background and represents a unique blending of Indian religious and cultural traditions. Now, it is a centre of the Vaishnava religion of the

Madhva tradition. But the most ancient temple here is that of Chandramaulisvara. The name Udupi is derived from this temple. Another ancient temple is that of Ananteswara. The presiding deity of this temple in the form of a Sivalinga symbolises both Siva and Vishnu and therefore is called Ananteswara. There are four Durga temples on the four sides of Udupi.

Sri Madhvacharya installed Lord Krishna in a temple adjoining the Ananteswara temple. This Krishna image was secured by him from a merchant's ship

that was in trouble in the sea coast near Udupi. Most probably he must have secured this Krishna image when he was touring North India.

Sri Madhvacharya appointed the heads of eight Maths established by him to worship Lord Krishna by a rotation of one-and-a-half month in an year. Later Sri Vadiraja changed the duration to two years. Accordingly the head of each Matha gets an opportunity once in 16 years. Now the Thirtieth rotation is going on and will be completed in 2001 A.D. with the head of Pejawar Matha completing his Paryaya.

The festival of taking charge by each Mathadhipati when his turn comes is known as Paryaya festival. The Peethadhipathi who is to take charge, undertakes an all-India tour for one year before this great event. He visits all important pilgrim centres in the country. After completing his all-India tour he arrives at Udupi and is received with great pomp. He camps at Dandatirtha, about 10 KM from Udupi, where Sri Madhvacharya used to conduct his discourses.

Early in the morning on the day on which he has to take charge of his Paryaya, he is

brought in a two-mile long procession. About two lakh devotees join the procession. Six Peethadhipatis join the Paryaya Peethadhipati in the procession. The previous Paryaya Peethadhipati awaits at the door of the Krishna temple to receive the new Paryaya Peethadhipathi. The procession consists of different kinds of folk dances, tableaux of folk episodes, and episodes from the epics. The Swamiji will be accompanied by a large number of scholars, artists, and other distinguished persons. There will also be a splendid display of fireworks on the day.

On arrival at the Krishna temple, the Paryaya Swamiji will have a darsana of Lord Krishna through Kanaka's window. After the taking over, a grand sadas is held, at which scholars, artists, social workers and other leading personalities are honoured.

During the two years of Paryaya, a number of academic activities are carried on. Every day nearly 3000 to 5000 pilgrims are fed. Car festivals are held. Golden car festivals are held on special occasions. Lakshadeepotsava is also held. Udupi is a centre of living Indian culture where we can see its grandeur.



Swami Madhavananda



A Centenary Tribute

Dr. A. K. Biswas

SWAMI Madhavananda Maharaj, who became the ninth President of the Ramakrishna Math and Mission, was born a hundred years ago, on December 15, 1888 (1st

Paush, 1295 B.S.), near Santipore of the Nadia district of West Bengal.

His pre-monastic name was Nirmal Kumar Basu. Sri

DECEMBER 31, 1988

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Hariprasad and Bindubasini Basu were his parents. His younger brother Bimal Kumar also joined the Order and became a famous monk, Swami Dayananda.

Swami Madhavananda joined the Order in January 1910, received *sannyasa* in 1916, became Head of the Advaita Ashrama, Mayavati (April 1918 — 1927), In -charge of the Vedanta Centre at San Francisco (1927 — 1929), Assistant Secretary of the Math&Mission (1929 — 1938), General Secretary (May 1938 — March 1961), Vice-President (March — August 1962) and President of the Order (August 1962 — 6th of October 1965) till his death.

These and other biographical details have already been published by the Order^{1,2} What is attempted here is a critical appraisal of and selective homage to the great personality of the twentieth century. This essay may be considered to be an amplification of the Holy Mother's remark about Swami Madhavananda: 'He is like a piece of gilded ivory'³ a learned monk who has combined *jnana* with *bhakti* in his spiritual personality.

A month before Swami Madhavananda was born, Swami

Vivekananda had written to Babu Pramadas Mitra of Varanasi (Nov. 19, 1988):

"Many here in this (Baranagore) Math have a mind to master the Samhita portions of the Vedas.... A full measure of the proficiency in the Vedic language is impossible without first mastering Panini's grammar.... By the grace of our Master, they will acquire in a short time Panini's system and then succeed in restoring the Vedas to Bengal!"⁴

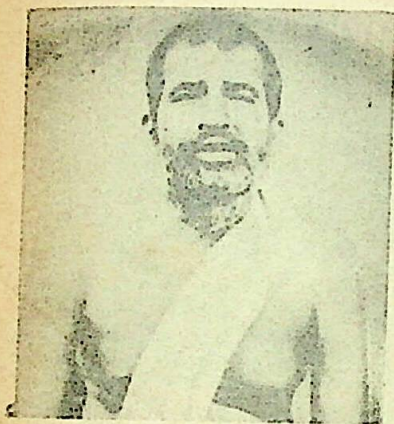
Sri Ramakrishna had left his mortal body only two years back, in 1886. Swamiji had his early experiences as an itinerant monk, and now he dreamt that the message of Sri Ramakrishna would be broadcast throughout the world and India rejuvenated by a band of monastic workers who would pay equal emphasis

1. 'Swami Madhavananda (Biography in Bengali), published by Sri Ramakrishna Math, Belur Math, 18th October, 1965.

2. 'Udbodhan', Kartik 1372 B.S., pp. 537-540.

3. Reference No. 1, p. 9

4. 'Swami Vivekananda, Complete Works,' Advaita Ashrama, Volume VI, 1978, pp. 202-203.



to yoga (spiritual exercise), **bhakti** (devotion), **Karma** (nation-building) and **jnana** (scholastic efforts). In order to rejuvenate modern India, one had to study Vedantic literature in the original and go back to the cultural roots of India. The age demanded a synthesis of the ancient values with the modern thoughts. Swami Madhavananda, born at that time, was a product of the noble aspirations of that age.

Securing the second position of merit in the Entrance Examination of Calcutta University in 1905, graduating with honours in English and winning Bankim Medal in Bengali literature in 1909, Nirmal Kumar had the ability to undertake scholastic research on Indian

scriptures. He also became proficient in Sanskrit and Hindi.

Many of his colleagues in the college became famous in their later lives: Dr. Ramesh Chandra Majumdar, the historian, Babu Rajendra Prasad, the first President of the Indian Republic, Swami Raghavananda (Sitapati Maharaj), and Swami Yatishwaranada (Tenth President of the Ramakrishna Math and Mission), to name a few. Thus, Nirmal Kumar had a rich intellectual life even during his student days. But his contact with M., the recorder, of the "Gospel of Sri Ramakrishna," Swami Ramakrishnananda and Swami Brahmananda, the reading of "Inspired. Talks" of Swami Vivekananda and lastly the spiritual inspiration received directly from the Holy Mother pushed him to the monastic life for good.

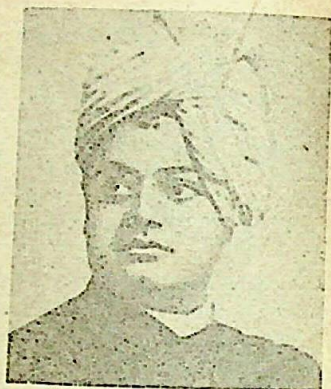
Initiated by the Holy Mother, Swami Madhavananda forever remained in the blissful feeling that 'he had been living at the feet of the Mother,' and 'it never occurred to him that he should ask her some questions.' In 1910, Swami Madhavananda heard from her the following blessed words:

'Sri Ramakrishna alone is the

be-all and end-all of life; all cannot devote themselves with ease to spiritual practices for which one must keep a cool head; the work of the Mission is verily the worship of Shri Ramakrishna"⁵

Swami Madhavananda indeed conducted his entire career in the light of the Holy Mother's golden message that 'the Mission's work is verily the worship of Sri Ramakrishna.' Whether in the flood and drought relief work or in the editorial offices of the Mission's periodicals (1914-1927), or in the Secretariat Offices of the Mission (1929-1961), he functioned as a worshipper of the Divine.

The famous periodical 'Prabuddha Bharata' was founded by Swami Vivekananda. Its unique history during the period 1917-1927 is replete with the selfless and indefatigable spirit of the then editor, Swami Madhavananda. He not only edited the periodical, but was also the printer — the press was located at Mayavati during those days — and also one of the binders! Suffering from

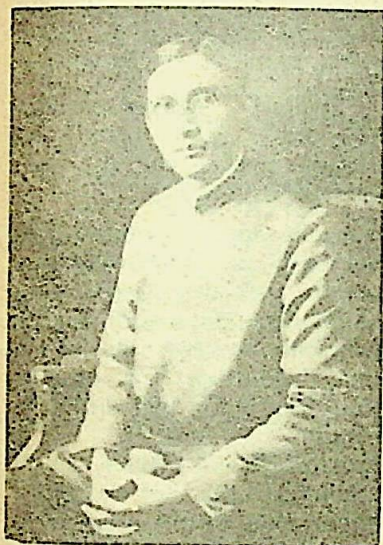


eczema, he could not properly sleep and yet he merrily served as one of the cooks and sweepers of the establishment. It was he who gradually shifted the press and publication office of the periodical and the Advaita Ashrama to Calcutta. His forbearance and cheerfulness amidst heavy toll of work was ever a shining example to his fellow-workers.

In the sphere of the organisational work for the Mission, his contributions were comparable to those of Swamis Saradananda and Suddhananda.⁶ The history of the Order during the period 1938-1961 is largely the history of Swami Madhavananda's

5. 'Vedanta Kesari', July 1954, p. 66; 'Sri Sarada Devi — The Great Wonder', Ramakrishna Mission, New Delhi, 1984, pp.36-37.

6. Swami Gambhirananda, 'History of Ramakrishna Math and Mission', Advaita Ashrama, Calcutta, 1983, pp. 320-321.



As the President of the Order, Swami Madhavananda inaugurated on January 17, 1963, the world-wide year long celebration of Swami Vivekananda's first birth centenary. This celebration sparked a fresh impetus to the global research on Swamiji's life and message, which has now spread, in the 125th year of his birth anniversary, across the five continents and even to the communist countries.

Worshipper of Sarasvati

The Holy Mother was hailed by Sri Ramakrishna as the Sarasvati, the Goddess of Divine knowledge and learning. A disciple of the Holy Mother, Swami Madhavananda naturally devoted himself to the **Sarasvata Sadhana** or the scholastic studies of the scriptures.

Swami Lokeshwarananda wrote about Swami Madhavananda's scholastic output:

General Secretaryship. He piloted the organisation during the troubled days of the Second World War, the last phase of the struggle for freedom, the catastrophic Bengal famine of 1942 and the communal riots of 1946.

During the last-named holocaust, he exhorted the countrymen to defend the women and the weak, to thrash the oppressors and not to adopt the monastic ideal of non-violence.⁷ This was indeed an inspired message in the mould of Swami Vivekananda's spirit.

7. 'A Manifesto on the Anarchy in East Bengal and Ramakrishna Mission's Appeal' October 1946 quoted in *Atiter Smriti* by Swami Sraddhananda, Belur Math, Magh 1366 B.S., pp. 377-378.



"Those who know anything about the difficulty of rendering abstruse philosophical concepts from Sanskrit into English say that his English translation of Sankara's Commentary on the Brihadaranyaka Upanishad is a masterpiece. It is an example not only of his scholarship and grasp of the subject, but also of the amount of hard work he would put in and the care he would take to achieve precision."⁸

8. Swami Lokeshwarananda, 'The Passing of a Gentleman,' in Prabuddha Bharata, 1966.

The well-known author Swami Agehananda Bharati says much the same thing in his book 'The Ochre Robe':

"Swami Madhavananda's magnum opus was his Brhadaranyaka with the commentary by Samkara"⁹.

Agehananda, who once belonged to the Ramakrishna Order and discussed Swami Madhavananda's work directly with him, however did not like that the author had refrained from translating the portion on candid erotics in Brihadaranyaka. While Swami Madhavananda 'did not attach importance to these passages, which were not really relevant to metaphysics'⁹, Swami Vivekananda had referred to this aspect of the Vedic poetry: Arts and sciences, even the realities of domestic life, are covered with a mass of poetical conceptions, which are pressed forward till the 'sensuous touches the supersensuous'¹⁰. Thus, Agehananda's charge that the Ramakrishnaite saints' puritanism clouded their free-thinking⁹ is unfair.

9. Swami Agehananda Bharati, 'The Ochre Robe,' George Allen and Unwin Ltd., London, 1961, pp. 136-137.

Swami Madhavananda's other monumental work was the translation of Visvanatha Nyayapanchanana's 17th century A.D. Nyaya-Vaisesika School text *Bhasa-pariccheda* with the author's own gloss called '*Siddhanta — Muktavali*'. This is an excellent text on Navya-Nyaya logic, terminologies and arguments on causality, existence of God and the definition and properties of substances.

Introducing the work of translation, the eminent scholar Prof. Satkari Mookerjee wrote in 1940:

"The credit of being the pioneer-translator into English in the field of Navya-Nyaya will go to Swami Madhavananda whose English translation of *Bhadaranyaka Upanisad* and other philosophical classics has already made his name familiar to the students of Indian philosophy and religion.

"The translation of works of Navya-Nyaya literature into a foreign language is almost an impossible task, and if possible at all, will require Herculean labour. The subtle nuances of the terminological expressions refuse to be rendered into another language. The present

translation is a new enterprise, and Swami Madhavananda has achieved considerable success. The translation is accurate and in most places extremely happy... The special charm of the translation is the studied avoidance of all technicalities even to a person who is not a student of philosophy"¹¹

Swami Madhavananda imbibed the rigour and exactness of mental discipline which characterised the Navya-Nyaya philosophers and the linguists of Panini's stature. Swami Lokeshwarananda wrote:

"He was a believer in mental discipline which ensures clear thinking and clear expression. He wanted you to say whatever you wanted to say in a minimum number of words, and then also, clearly and pointedly. Swami Madhavananda was a great stickler for accuracy, and if he ever had any doubt about the precise meaning of a word, its

10. Reference No. 4, p. 158

11. *Bhasa-Pariccheda* with '*Siddhanta-Muktavali*', Translation By Swami Madhavananda, Advaita Ashrama, Calcutta, 2nd Edition, 1954, Introduction By Prof. Satkari Mookerjee, pp. xxiii-xxiv.

usage or spelling, he would go to any length to make sure that he had got the right answer to his question"⁸

An hour before his passing away on October 6, 1965, Swami Madhavananda told his attendant in the hospital that he had borrowed V.S. Apte's Sanskrit-English Dictionary, and this should be returned to the Math Library. This was a symbolic statement signifying that one of his most cherished missions in life was over.

Why did Swami Madhavananda put so much emphasis on his linguistic research relating to the scriptures, during the course of his highly illumined spiritual career? The reason was the same adduced by Swami Vivekananda in 1888 (when Swami Madhavananda was born) in favour of the urgent need of Vedic research based upon intensive studies of Panini.

A thorough and critical study of the sacred and secular scriptures in India had to be done to correlate the ancient spirituality with the emerging universal religion of the modern world as propagated by Sri Ramakrishna. With this idea in mind, Swami Madhavananda went on translating: 'Vedanta Paribhasa'

'Mimamsa Paribhasa,' 'Minor Upanishads' 'Uddhava Gita' or 'The Last Message of Sri Krishna', 'Viveka Chudamani,' 'Vairagya Satkam' etc. — from Sanskrit to English. He also translated Sister Nivedita's 'The Master as I saw him' into Bengali.

Swami Madhavananda had remarkable proficiency in Hindi also. He not only edited the periodicals in Bengali ('Udbodhan') and English ('Prabuddha Bharata') but also founded and edited a monthly periodical in Hindi entitled 'Samanvaya'. The famous Hindi poet 'Nirala' used to assist him in this work. Swami Madhavananda translated into Hindi part of the 'Gospel of Sri Ramakrishna' and Swami Vivekananda's works. He had also written 'Bengali Grammar at a glance' and 'Hindi Grammar at a glance'. In this connection it may be mentioned that Agehananda accused Ramakrishnaite of ignoring Hindi and scholastic studies such as on Navya-Nyaya etc.¹². Such criticisms evidently do not apply to Swami Madhavananda. He espoused the cause of Hindi as the national language for In-

12. Reference no. 9, pages 136, 181 etc.

dia¹³, as early as 1930. His editorials (1918-1927) and other articles (thereafter) published in 'Prabuddha Bharata', his editing the centennial volumes on Sri Ramakrishna and the Holy Mother and numerous other publications such as Christopher Isherwood's work on the Master, speak eloquently about his deep scholastic abilities and erudition.

To Swami Madhavananda, jnana meant not only scholasticism but also the ability and desire to discover the spiritual truth critically. When one of his monastic disciples asked for freedom to think with his own brain and even to disagree with his spiritual mentor (Swami Madhavananda) if necessary, the Guru smiled and replied that if this freedom were not already sacrosanct, then God might have put the disciple's brain in the Guru's head!

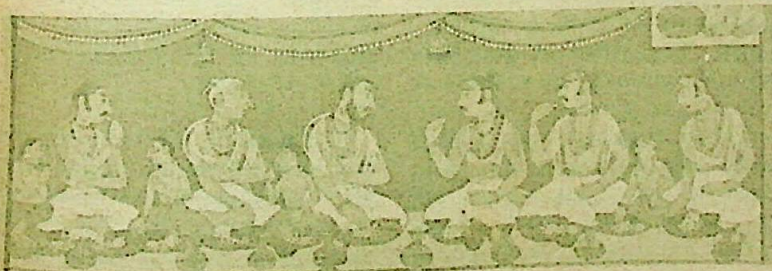
Once Swami Madhavananda commented that "The Gospel of Sri Ramakrishna" appeared to emphasize the path of bhakti alone, evidently because the message was specially directed to M. The Master used to talk about the path of jnana also to his would-be monastic disciples but changed the topic to bhakti as soon as M., the chronicler of the Gospel, arrived at the venue of his discourse¹⁴ Sri Ramakrishna's message was one of bhakti as well as of jnana.

13. Swami Madhavananda, 'A National Language for India', in 'Prabuddha Bharata', Volume 35, no. 5, May 1930, pp. 238-241

14. Discourse By Swami Madhavananda, Udbodhan, Bhadra, 1373, p.402.

15. Sri Sri Mayer Katha (Bengali), Udbodhan Karyalaya, March 1985 edition, Volume 2, p. 192.

(To be Contd)





An Active Life and God Realization-3

Swami Mukhyananda

THE Gita (II. 48) advocates working with detachment in the external world with equanimity, attuning the mind inwardly on one's higher nature, the divine Self, in a spirit of Yoga (Yogasthah kuru karmāni...), unmoved by success or failure, for sameness of mind under all circumstances is Yoga (samatvam yoga uchyate). And working in such a way in a spirit of Yoga, without selfish attachment to results, one is not

tainted by activity and its outward success or failure. He rests in the Self or God, even though his body and mind are intensely engaged in outward activity. He is not upset or perturbed and performs all his activities with great efficiency.

The Gita (II. 50) says Yoga is dexterity in action (Yogah karmasu kaushalam). This dexterity in action relates both to its external and internal aspects —

externally the action is efficient adopting every care as, to the means, and internally he remains calm resting in the Self untainted by the effects of the activities, since he is not attached to the results, which are dependent on factors not in his control (XVIII. 14). In verses II. 64-65, it points out that a person who works steadily, moving amidst all the objects of senses with a controlled mind and self-possession, free from attachments and aversions, attains peace and goes beyond all sorrow and his mind gets attuned to the Reality soon.

Characteristics of Realization

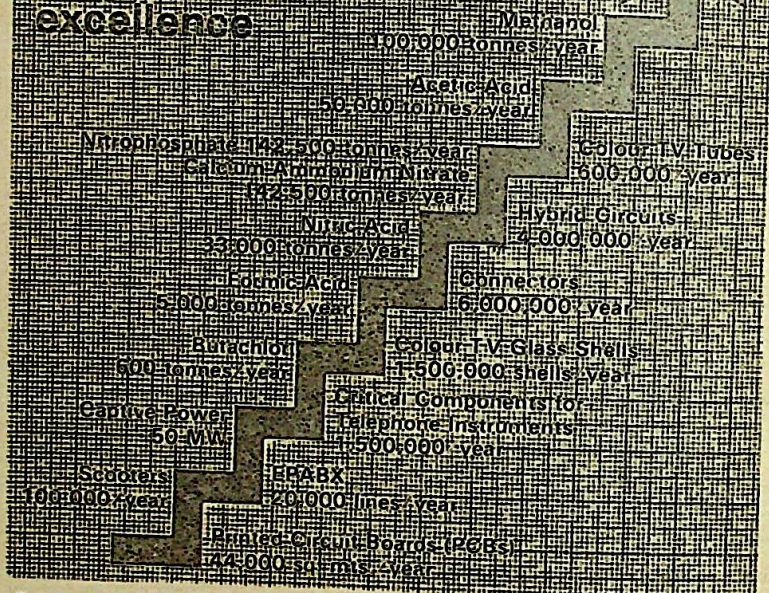
When we go through the Gita, we find that the characteristics of the realized persons, whether it be through Karma-Yoga (the Sthitaprajna in Chapter II); or Bhakti-Yoga (the Supreme Bhakta in Chapter XII); or Jnana-Yoga (Jnani in Chapter XIII); or Gunatita in Chapter XIV, etc., are practically the same: equanimity, sameness of vision towards all beings, unaffectedness by the pairs of opposites, freedom from ego and I and mine, and love towards all beings and doing good to them (*sarvabhuta hite rataah*).

A divine character is the sign

of God-realization. In his commentary on the Gita, at the end of the second chapter referring to the characteristics of a *sthitaprajna*, Shri Shankara says that "In spiritual science, everywhere, whatever are the characteristics of a man of realization the same are the means (*sadhana*) for the attainment of the state of realization, for such characteristics are possible of attainment through effort (*yatna-sadhyatvat*)"

God-realization is not filling in something from outside, or envisioning a Divine Being that is somewhere outside, but the manifestation of Divinity within oneself. Swami Vivekananda declared that "Religion is the manifestation of Divinity already in man", and "Education is the manifestation of perfection already in man". His famous definition of Religion in his *Raja-Yoga* is worth noting: "Each Soul is potentially divine. The goal is to manifest the Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy — by one, or more, or all of these — and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms,

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are but secondary details."

FREEDOM (MUKTI) is the goal of life and one must become as free as the God within, free from the thralldom to the egoistic personality, free from the internal enemies to God-realization. The Gita (V. 23) says: "He who can withstand here and now, before the fall of the body, the impetuous impulses arising from lust and anger, he is steadfast in Yoga, and he is a happy person."

Dharma -- Means to Moksha

Dharma is that which holds together an individual, society, and the universe, from the root dhru to uphold. It is a very comprehensive word and has numerous facets in different contexts. Dharma, as applied to mankind, is defined in the *Vaisheshika Sutras* as: **Yato abhyudaya nihshreyasa siddhih, sa dharmah** — That by means of which both **Abhyudaya** (social attainments and prosperity) and **Nihshreyasa** (the summum bonum — Spiritual fulfilment) are accomplished that is Dharma.

The four ends or aspirations of Man (**Purushartha-s**) comprise the **Abhyudaya** (Dharma — virtue; **Artha** — wealth; and **Kama**

— desires); and **Nihshreyasa** (**Moksha** or **Mukti**) — Spiritual Freedom).

Man, as a person, can legitimately work for the fulfilment of **Artha** and **Kama** in the pursuit of life in the world, but based on **Dharma** in the social context, i.e. virtue and law and order, conceding to all the same right. It is Dharma which maintains society and regulates its smooth working helping all to fulfil their aspirations — secular and spiritual. **Moksha** or **Mukti** (Spiritual Freedom) is the highest end of man. It is trans-social and envisages the freedom from the imprisonment in a personality through embodiment, for man is primarily a spark of the divine Spirit functioning and manifesting in and through the psycho-somatic personality.

Dharma also regulates one's duties in the family and society at the different stages of life and according to one's abilities and aptitudes, but orienting all towards the **Purushartha** of **Moksha** through Self-realization or God-realization. A life led in terms of Dharma gives rise to discrimination, dispassion, and self-control and makes the mind fit for the attainment of **Moksha**.

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Active Life

What is an active life? Is it merely worldly pursuits? If an active life means pursuit of **Artha** and **Kama** or worldly desires and attainments neglecting **Dharma**, doting on the perishable psycho-somatic personality, then certainly such a pursuit is incompatible with God-realization. But if these are pursued selflessly in fulfilment of duties to family and society and for the good of all, as a responsible and grateful member of society and humanity, then certainly they become steps leading to God-realization.

We find men of realization did tremendous work for the good of mankind. Hence activity in itself cannot be incompatible with God-realization.

Activities are of different sorts. He who works at the foundations, knowing the secret of work, does more work and brings about greater beneficent results than a man engaged in mere selfish work. It is the selfish activity which is an obstacle to God-realization. It binds one to the world with its joys and sorrows. The **Gita** (II. 49) says: "Work (with selfish desire) is verily far inferior to that performed with the mind

fixed in the higher Self and undisturbed by the thoughts of results (**Buddhi-yoga**). O. Arjuna, seek refuge in this evenness of mind. Wretched are they who act for selfish results." It also points out that merely self-centred activity leads to bondage and not the activity done without attachment in fulfilment of duties to family and society in a spirit of self-sacrifice and service (**Yajnarthat karmano anyatra lokoyam karma-bandhanah**) and advocates to perform all activities diligently free from attachment (**mukta-sangah samachara**) (III. 9).

The nature of activity is known by its results — whether it leads to inner bondage and sorrow, or to a sense of freedom and fulfilment (**Kritarthata or krita-kriyata**). One must do self-examination of one's motives of work. Activity combined with wisdom and self-knowledge not only leads to freedom but ensures great results as well in the social context. See how Sri Krishna worked intensely, and how Hanuman worked like a giant and earned the epithet **Mahavira**. Hanuman was a great **Bhakta**, but at the same time did tremendous activity in a spirit of dedicated service. His

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Bhakti was not mere emotion, but full of Shakti (power). Hence the Gita declares at the end that where the Spirit of Yoga is combined with tremendous activity there every prosperity, success, advancement, and good follows (XVIII.78).

The Vedic scriptures have advocated tremendous activity based on Dharma and they ask every one to be up and doing (Bhaga charaiva iti) and point out that one's fortune, secular or spiritual, sleeps, sits, or walks and moves on according to one's own personal effort. The Taittiriya Upanishad exhorts: "Satyam vada (speak the truth); Dharmam chara (follow Dharma); Svadhyayat ma pramadah (do not be negligent of higher study); Kushalat na pramaditavyam (one must not be negligent of one's welfare); Bhutyai na pramaditavyam (one must not be negligent of prosperity); Matri-devo bhava, Pitri-devo bhava (let the mother and father be like unto gods to you), etc., as a basis for Spiritual realization laid down in its second and third chapters. The Katha Upanishad asks every one to "Arise, Awake, and stop not till you realize the Truth with the help of the Great Ones for

the path is an extremely difficult one." (I. 3.14).

A significant verse in religious lore declares: "Those who have turned away from their work and duties and merely do lip service uttering 'Krishna, Krishna' (pretending great devotion), such deluded ones are in truth averse to the Lord, for the Lord Himself incarnated (as Sri Krishna) to establish Dharma." Another verse says: "In some way or other to bring joy to some living being or other is indeed the worship of God." (1a2b)

Swami Vivekananda, a person of supreme realization and a great Seer, wrote to Sister Nivedita: "My ideal indeed can be put into a few words and that is to preach unto mankind their divinity, and how to make it manifest in every movement of life."

1. a. S v a - d h a r m a - k a r m a
vimukhah krishna
krishneti vadinah; Te
harer dveshino mudhah
dharmartham janma yat
hareh.
1. b. Ena-kena-prakarena yasya
kasyapi dehinah, Sam-
tosham janayet prajnah
tadeva ishvara pujanam.

'Suttee' Madri — A Half Truth

Dr. M.A. Mehendale

WHenever the subject of suttee comes up for debate in this country and an attempt is made to investigate the historicity of the custom, the incident from the Mahabharata (Mbh.) where Madri, the younger wife of Pandu, is reported to have immolated herself on the funeral pyre of her deceased husband is invariably referred to. The incident has justifiably assumed importance on two counts — one, it is probably the first attested incident of suttee in Sanskrit literature, and two, it is widely known.

But did the incident really

take place? There are valid grounds to doubt it, for we have in the Mbh. two, not one version of the incident occurring side by side.

According to one version — and this is the one that is widely known — when Pandu died on the Satasrnga mountain Kunti declared her intention to become suttee as she was the elder of the two widows. But Madri, the younger of the two, successfully dissuaded her elder cowife and mounted the funeral pyre (1.116.31). Madri argued with Kunti on two grounds — in the first instance, Pandu had

died while he was about to have an amorous adventure with Madri and therefore it was necessary for her to follow him to the next world to enable him to fulfill his unsatisfied desire; secondly, if Madri remained behind she would not be able to bring up impartially her sons and those of Kunti. Apparently this convinced Kunti and after Madri committed suttee, the ascetics from the Satasrnga mountain went to Hastinapura with Kunti and Pandu's five sons and handed them over to Bhishma. They also reported that on Pandu's death Madri became suttee.

Although these references to Madri's becoming suttee are unambiguous, we have to regard this account of the incident as only half truth. For beside it, we have another report of the incident, equally authentic, which informs us in equally clear terms that Madri, after all, did not become suttee. That report, which is not so widely known, reads as follows:

The ascetics from the Satasrnga mountain while handing over to the Kuru chiefs Kunti and the five young sons of Pandu inform them that Pandu and Madri had died. Then they proceed to say: "Here we have

brought with us their two bodies. and you may perform on them the last rites as are due to them" (1.117. 29-31). Having heard this, Dhritrashtra asked his younger brother Vidura to arrange for the final rites which would be in accordance with the royal status of the deceased. The Mbh. at this stage spends a whole chapter (1.118) describing the funeral procession and the burning of the bodies on a pyre of sandalwood.

Before the procession is ready to start Dhritrashtra specifically instructs Vidura to cover fully the body of Madri so that neither wind nor Sun was able to see her. When the procession reached the bank of Ganges, Pandu's body was smeared with paste of fragrant substances and given a bath. Sandalwood paste was again applied to his body and it was covered with white garments. The epic is on record that at that time Pandu looked as if he were alive!

If this somewhat detailed account of the cremation of Pandu and Madri on the banks of the Ganges is true then it cannot be true that Pandu's body was already consigned to fire on the Satasrnga mountain and that Madri had mounted his funeral pyre. The two accounts are so

Beloved Lord, humble prostrations.

May I realize that You are my creator and You have a purpose in my existence here in this world. Often my little ego comes in the way and makes me think that I am the deer and that I should get all the fruit of Your actions through this instrument. Please do something, say turn a switch or something, so that my ego — or is it not Your ego given to me to be called mine — will never bother me.

My Lord, I am just a puppet in thy hands.

— Swami Satchidananda

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opposed to each other that it one is true, the other cannot be. The second version does not enlighten us on two points: it says that Madri died immediately after Pandu, but does not tell what led to her death (perhaps the shock of her husband's sudden demise), and it also does not tell how the bodies of the deceased couple were kept in tolerably good condition until they were brought to the court of the Kauravas. That this was achieved by some unaccountable power is only hinted at by mentioning that the Siddhas and others who brought the dead bodies disappeared before the very eyes of the Kuru chief. But because these details have not been recorded with available text it will not be fair to either overlook this important account or to explain it away somehow.

Such an attempt to explain it away was made by Nilakantha, the well known seventeenth century commentator of the epic. He interpreted the word for 'body' (*sarira*) to mean a 'bone' (*asthi*). If this is done it is possible to harmonize the two accounts by maintaining that the whole description of cremation which is supposed to have taken place in the capital of the Kauravas applies not to the

dead bodies, but to the two bones one each of Pandu and Madri. This would also then mean that Madri became *suttee*.

But shall we be justified in giving our approval to this totally unsound effort of reconciling the opposites? Let it be remembered, first, that the word *sarira* to mean 'bone' in Sanskrit is always used in the plural, but never in the singular, as is the case in the Mbh. passage under consideration. Secondly, and this is more important, the whole account of the funeral procession and cremation given in the Adhyaya 1.118 can never be said to refer to a mere bone. How can we imagine that Dhrtarashtra's instruction to Vidura to take special care to cover Madri's dead body and the descriptions of the ointments applied to and bath given to Pandu's body have reference to mere bones? This is ridiculous enough. And it would be still more so if the author of the epic were to say that after the 'bone' was given a bath and covered with white garment it looked as if Pandu were alive! The epic description therefore hardly leaves any doubt that it applies to a full 'body' and not to a mere 'bone'.

Dr. V.S. Sukthankar, the first

General Editor of the critical edition of the Mahabharata published by the Bhandarkar Oriental Research Institute, Pune, is not at all convinced by Nilakantha's explanation referred to above. He therefore observes that the second account of the incident clearly shows that "no former burning is imagined" (Prolegomena, p. LX-XXVII).

Although the two accounts informing us what happened after Pandu's death are thus mutually contradictory, the editor of the Adiparvan was constrained to give both the accounts a place in the critically constituted text. He could not accept one and reject the other as interpolation. He was left with no choice because both the accounts have been handed down in identical form in all the manuscripts of the northern and the southern recensions of the epic (Op. cit.)

The manuscript evidence thus fails us in deciding which of the two accounts would be nearer to the 'original' epic. But we have some other internal and external evidence to indicate that the account in which Madri is not said to have become suttee is more likely to be older and nearer the truth. As regards internal evidence it has to be

noted that in spite of the numerous deaths of the Kaurava warriors reported in the Mbh., none of the widows from that family is said to have become suttee. True, there are a few instances of women having become suttee in the epic. But these are all from the family of the Yadavas, and in a country as vast as ours it would be injudicious to assume a custom prevalent in one part of the came by and in one family to hold good also for another unless there is valid evidence in support of it.

The external evidence is contained in an account given by Diodorus, a Greek historian of the first century B.C. (as recorded by E.R. Bevan, Cambridge History of India Vol. I, p. 415). Diodorus reports that a certain Indian contingent had gone to Iran in 316 B.C. to fight under the command of Eumenes. The leader of the Indian contingent was accompanied by his two wives. When he was killed in battle, both the wives showed eagerness to become suttee. They could not agree among themselves and the question was referred to the Macedonian and Greek generals for their decision. Since the elder of the two wives was with child,

the generals settled the issue in favour of the younger one.

The similarity between the account of the Greek historian and the incident of Madri becoming suttee reported in the Mbh strikes the reader in the face. In both the accounts the two widows of the deceased husband are said to be equally eager to mount the funeral pyre; in both of them a dispute arises between the widows over this issue; and again in both, the issue is decided in favour of the younger widow on the ground of child-birth in one case and child-care in the other.

Perhaps, in other cir-

cumstances, it would have been possible to explain away the above similarities as matter of coincidence. But since in the Mbh we have an account which tells us that Madri did not become suttee, it is extremely likely that the narrative of Madri's becoming suttee was invented by someone when the incident which occurred in Iran in 316 B.C. became known in India and then was interpolated in the Mbh. The interpolation must have taken place sufficiently early so that it became the common property of both, the southern and the northern, recensions of the epic. ■■■

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Stotras for Health and Harmony

Srikant

WHAT are 'stotras'? Some consider them as verses, emerging from superstitious minds, just flattering some God or Goddess. By flattering someone, it is said, one can please him and get some favour from him. Viewed thus, 'stotras' represent the application of this mundane principle in the hope of getting some favour from the Gods.

'Stotras' are not flattery. They are power-laden compositions which subtly help us recollect and express the great potentials of our inner Reality. By their recitation in a prayerful mood we can refine ourselves and bring health and harmony to our lives.

To gain a better understanding of the efficacy of stotras let us first examine the relation bet-

ween mind and matter. The materialist believes that mind is only an accidental product of matter. The Advaitic thinkers have a different view. Many experiments in depth psychology also suggest that the above observation is too simple an explanation. The Rishi-enquirers who explored into the nature of mind and matter, revealed that they were relative expressions of a supreme transcendental super-conscious Reality, Brahman. Therefore, matter and mind were essentially one with the basic Reality, Brahman, which has infinite creative potential.

Our physical body is composed of the matter aspect of Brahman, while mind is a subtler and greater aspect. Matter has mind potent in it. In its active

state mind is a dynamic creative reflection of Brahman. In the ordinary state the human mind is very much bound and conditioned by matter which constitutes the body. Yet, the mind is potentially capable of freeing itself from the limitations of the body if it is made to realise its closeness with the ever-free Brahman. When the mind expands to its deeper nature it gradually sheds its limitations and expresses the potentials of its inner Reality. 'Stotras' with their powerful assertion of the unconditioned nature of Reality help the mind to free itself from its matter-imposed limitations.

Adoring a Deity

It is the higher spiritual powers in us and in Nature that we conceive as Deities. The supreme state of our being is the all-powerful Lord — the Divine Mother, Krishna, Siva,

Hinduism gives freedom to worship Reality in any meaningful form that suits our emotional and intellectual inclinations. All the God-forms represent certain sublime aspects of Reality and in their essence symbolise the supreme Brahman. Form is used as a means to establish a loving communion with our own supreme transcendental nature. When



the limited self establishes a communion with the ever-free Supreme Self, intuitional guidance come to us from within refining and expanding us. Being all-powerful the Supreme Self sometimes even manifests before the earnest seeker in the very form he worships. With the inner spiritual expansion he realises that form and formlessness are one and the same and there is no need to dispute whether God is with form or without form.

'Stotras' help us uncondition the mind from its limitations. If we probe into the words of Sri Lalitha Sahasranama or Sri Vishnu Sahasranama, we realise how meaningful and profound they are. They are not empty words. They are powerful, positive assertions that give us a grip of the higher spiritual dimensions in us and in the universe. By their recitation we consciously or unconsciously bring ourselves in tune with the infinite glories of our spiritual Reality. They are powerful psychological aids to tap our inner potentials and to make our lives harmonious, efficient and brilliant.

The Healing Touch

Recitation of the stotras activates the healing mechanisms in the body, sometimes even causing miraculous cures. The physical sciences, as they are at present, do not reveal much about the deeper laws in the realm of consciousness. Consciousness is not an isolated island. It is a boundless ocean, pervading all aspects of the universe in its deeper dimensions. By establishing a communion with the higher dimensions of consciousness man can bring about profound transformations in his life and circumstances. As



the Bhagavad Gita asserts, even a little progress in this spiritual effort liberates us from great fear, make us efficient and healthier. The 'stotras' are Great aids to achieve this inner progress.

'Stotras' have often proved their efficacy in healing. A few years ago an engineer came to me for a book I had written on the Divine Mother, Sri Mookambika, worshipped at Kollur in Karnataka. He said that it was his practice to go to the various shrines of Divine Mother and recite there 'Soundarya Lahari'

He now wanted to go to Kollur. He told me why he started visiting the shrines of the Goddess. His daughter had frequent asthmatic attacks from the age of three. Upto twelve it was controlled with injections. She became very weak because of the daily medication. At this stage a priest advised him to recite **Soundarya Lahari**, the famous 'stotra' on the Divine Mother, every morning with an earnest desire for divine help for the suffering child. He patiently carried out the instruction. In four months the intensity and frequency of the attacks lessened and there was a marked improvement in the child's health.

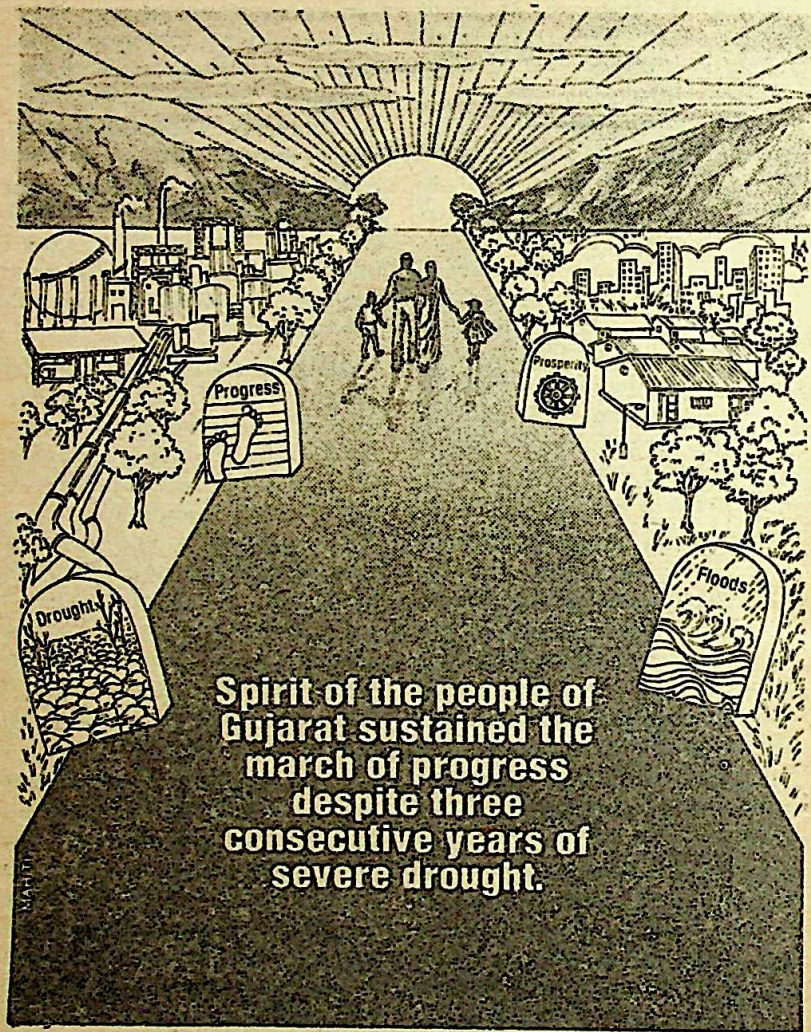
There were no daily attacks and during the four months prior to our meeting, the girl had only three or four attacks. He was hopeful of a complete cure in a short period. He also said that the practice had a salutary effect on his own life. He experienced an inner guidance which was nourishing his life in every respect.

Another friend had the following to say. He was travelling by train. A college student was sitting opposite him. During their conversation she told him about her wasting days because of frequent asthmatic attacks.

He advised her to recite '**Lalitha Sahasranama**' every day. After two years, when he was attending a public function, a young lady came to him and enquired whether he could remember her. He could not. Then she reminded him of their conversation two years before in the train and revealed the wonderful fact that she was completely cured following his advice by reciting regularly '**Sri Lalitha Sahasranama**'.

Recently I was rather amazed to see a drastic change in a man who was suffering from a mental disorder for about 20 years. Though he was not violent he used to walk around restlessly shouting at the top of his voice. When I met him recently after about an interval of an year, I was surprised to note the change on his face and in his behaviour. He looked serene. A calmness had descended on him. I made enquiries.

I was told of an experiment made on him by a sympathetic pious man. Every day, early in the morning, this man used to go to the patient's room and recite **Sri Lalitha Sahasranama**, **Sri Vishnu Sahasranama** and **Sri Siva Sahasranama** accompanied by certain hymns in the category of **Kavachas**, which



**Spirit of the people of
Gujarat sustained the
march of progress
despite three
consecutive years of
severe drought.**

means spiritual protective shields. This practice was continued regularly for six months. In the first few days the patient was lying on the bed unmindful of the recitation. Then gradually he began to show interest in it, sat on his bed and listened. It seemed to be exerting a soothing influence on his being. Slowly, the inner change was visible on his face. He became calm day by day. And his present composed nature was the effect of the patient recitation of these 'stotras' for six months.

I have observed students and executives who regularly recite 'stotras' having a remarkable degree of efficiency and presence of mind.

'Stotras' can bring a profound healing touch to the disturbed mind and body of the modern man living in tense situations. Carl Gustav Jung, one of the founding fathers of modern psychology, says from his many observations and experiments that those who have turned to the spiritual basis of life, recover from illness more quickly than others. 'Stotras' are practical means evolved by the great seers to create such a rejuvenating spiritual mood. They are time-tested and ever modern. They have proved their



efficacy by giving their healing touch to generations.

It will be a service for humanity if the modern medical sciences also take note of the rich experience and insights of the ancient seers of India in such fields. Along with medication the lunatic asylums and hospitals can broadcast 'stotras' during specified periods for all those who wish to hear them. We can certainly enrich our lives through the soothing efficacy of the 'stotras' we have inherited from our Master Minds. ● ●

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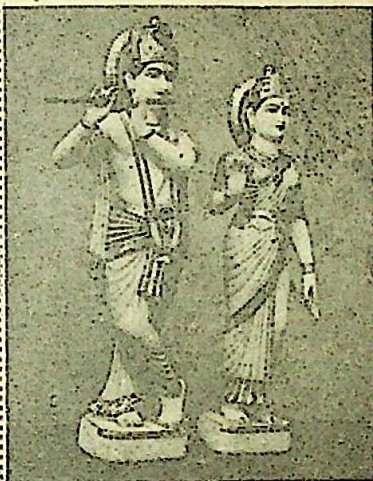
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Where Krishna is not! — 20

Harindra Dave

(Trans. Dr.

(Smt.) Bharati Dave)

NARADA saw a kutir on the vast bank of river Saraswati. It was not there before. He was surprised. Whom could it belong to? Could there be a saint living there or some king out on a hunting spree?

Narada sighed! Why should kings go for hunting animals, now that they could hunt human beings in the vast field of

Kurukshetra?

Near the kutir, a sacrificial fire was burning in a pit and early in the morning somebody was sitting there offering oblations. Who could that be?

He went nearer and saw one huge, muscular, well-built man seated in Padmasana. He looked a Kshatriya and not a Brahmin!

Shoes there are none,
no white shirt is on the body,
no decent cloth there is
personality there is none,
no money is in the hand,
the body has no body (Substance, bulk)
no house, no hauteur,
there is no bent of mind for marriage,
Oh mind of mine,
what path have you taken?

— Saint Ramalingar

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He was loudly chanting the mantras!

Narada had a vision. Instead of the sacrificial pit that is usually used for yagnas, he saw a huge pit with flames rising sky-high. He then saw Bhishma being sacrificed into that fire; then he saw Drupada turning into ashes in that fire; then the master of weapons, Dronacharya, jumping into that fire; he then saw the sons of Kauravas and Pandavas, madly rushing towards the fire-pit as if to jump into that; and then thousands of soldiers and all the Kaurava brothers rushing towards the fire; and the sacrificial pit was becoming larger and larger.

At last he saw Draupadi and all the Pandavas being sacrificed into that pit. And then he saw the huge muscular man who was offering oblations, himself jumping into the flames! In the end, one huge firey shadow, which looked like a different kind of a fire, wanted to become one with the flames of the fire of the sacrificial pit! And whose shadow was it? Narada wondered. But, Narada had seen that shadow in the eyes of Yashoda, in the heart of Radha, in the fear of Jarasandh and in the affection of Devakil

"Krishna... Krishna... You too...!" Narada screamed.

And the man who was offering oblations into the fire looked back. His last prayers were offered to the God of Death and listening to these prayers, Narada calmed down a little. He remembered where he was and became aware of Balram, who was offering prayers and oblations. He then wondered as to what he saw in the daylight; was it a bad day-dream? Then how is it that Balram is here at this time offering oblations?

"Devarshi," said Balram, "you have arrived just in time to bless me. All the other saints are performing their prayers and offering oblations in Kurukshetra. I am doing it here. At the end of these oblations, a prayer for peace and blessings should follow from the saint for whom you are praying! And it is my good luck that you have come here on your own and that too, just in time for the peace invocation and to give your blessing," said Balram.

Narada sat on the seat meant for the saint and performed the concluding rites and uttered the prayer for peace. While praying, Narada felt that his prayer sounded false and that the

मा नो महान्तमुत मा नो अर्भकं
 मा न उक्षन्तमुत मा न उक्षितम् ।
 मा नो बधीः पितरं नो मातरम्
 मा नः प्रियास्तन्वो रुद्र रौरिवः ॥

O Rudra, afflict not the old amidst us; for afflict
 the child amidst us; afflict not our grown-up son nor
 afflict our son in the womb; kill not our father nor
 kill our mother; nor injure our bodies that are dear to
 us.

Rigveda I. 114.7

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desire for peace in the world was something unattainable as the whole atmosphere was full of war.

Balram got up and prostrated before Narada. Narada said, "When all the people in this Aryavarta, the Kauravas, the Pandavas, the Panchals, the Yadavas, the Maghdis are all preparing for the ultimate destruction in the coming war, what blessings can I give you? I will only say, May God help you find your own peace of mind!"

"Devarshi, this will be the best blessing under the circumstances! Today I have lost my peace of my mind. Today my brother is not mine, my army is not mine, and nobody is prepared to listen to me... Yudhishtira cannot leave the attachment of Kingdom, Duryodhana cannot think wisely, and Krishna! Had Krishna left the side of Pandavas instead of supporting them, then too this frightful war could have been averted "

"Krishna is favouring Dharma and that is why he is on the side of Pandavas. How can you forget that?"

Narada had guessed from his talks with Devaki that the two



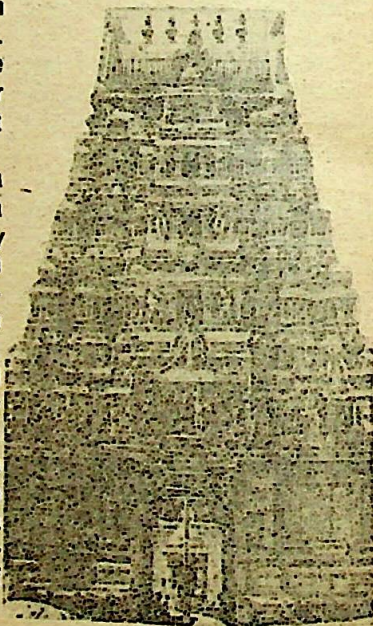
brothers had a difference of opinion on the matter of Kurukshetra war. But Narada had no idea that the roots of the quarrel were so deep.

"Krishna is siding Dharma but why can he not see that the law is in favour of Duryodhana? Once I had told Krishna when we were alone, that he should try to be a just person and that he should give equal justice to both Kauravas and Pandavas. They both are equally related to us, so why favour one party only? If he helps Pandavas, he should help Kauravas too. But Krishna would not listen to me and with the result all of us will



BHAVAN'S DHARMA SEVA PRATISHTAN

Temples in India, particularly in rural India, are not merely houses of prayer but centres of congregation for social and cultural activities. Temples play a dominant role in the lives of people, moulding their thoughts, disciplining their conduct and harmonising their aspirations. Unfortunately, many temples in India particularly in the villages, are in a state of neglect and disrepair. They lack funds even to carry on with the prescribed daily pujas and rituals – not to speak of the festivals in which the whole village participates. Renovation of these time-honoured ancient places of worship, thereby restoring their sanctity and pre-eminence in the life of the people, is an urgent necessity. With this object in view, the Bhavan has established a unit known as **Dharma Seva Pratishthan** under the chairmanship of **Shri N. A. Palkhivala**.





OBJECTS

1. Assistance for essential repairs and renovation of the places of worship.
2. Educating people, through community meetings and discourses.
3. Conducting Saral Sanskrit and prayer classes, particularly for children.

Last year the Pratishtan completed its first project and gave assistance for the repairs and renovation of the very ancient Sri Krishna Temple, Kalady, Kerala, which enshrines the ancestral deity of Adi Sankara Bhagvad-pada.

Managements and Trusts of similar ancient temples in different parts of India, may write to us giving, in brief, details of the essential repairs and renovation required, with an estimate of the expenditure involved. The applicants are expected to raise at least 25% of the approved cost.

The temple should be of antiquity, at least over 500 years old and should be in need of urgent repairs and renovation. A brief note on the history and importance of the temple, its legendary lore, if any, should accompany the application.

S. Ramakrishnan,
Executive Secretary,
Bharatiya Vidya Bhavan,
Chowpatty, Bombay 400 007.

be ultimately destroyed in the war.

"If you believe that Kauravas are right, why did you not go to fight from their side?" Narada asked.

"Narada, in my life I have fought so many wars that I know that war means nothing but destruction and total destruction. If I cannot prevent a war and the subsequent destruction, I have decided not to be a party to that destruction."

Narada stared at Balram. He very much looked perturbed and sadness was written all over his face. Balram said, "Narada, you are in search of Krishna and even after all these years of wandering you have not been able to find Krishna. In spite of that you seem to have known him better. I have grown up with Krishna and I being elder to him he daily offers his prostrations to me in the mornings, after performing his Puja. Despite this closeness, I have not been able to understand him! To reestablish Dharma is Krishna's aim; but at what cost? Is the sacrifice of so many soldiers required?" Balram asked pitiously.

"If Dharma is being reestablished this price is too low."

said Narada. "Balram, you have been a king and have lived like one. But as a wandering mendicant, I have moved in the world and I have known and seen that the disappearance of Dharma causes the destruction of culture and civilisation. And indeed, a world without people is far better than a world without culture and civilisation."

"Narada!" Balram was surprised at Narada's answer. He asked, "Tell me, when did you meet Krishna and where?"

"Why?" Narada was also taken aback and said, "have you forgotten that I am yet to meet Krishna?"

"You are talking exactly as Krishna talks, Devarshi! He told me the very thing you told me just now, Did Krishna tell you this or is it that you have become one with him? The intensity with which you are searching him has perhaps given you power to receive his telepathic messages?"

"I have no answer to that," said Narada; "But I started my search for Krishna with this agony in my heart. Only Krishna can re-establish Dharma in this world and none else. And if he is unable to do that, then it is bet-

ter that the immoral world gets destroyed; let the Kurukshetra war take place, and let the good and the bad people be sacrificed in it."

They both suddenly heard a horse coming from afar and they tried to locate the direction from which it was coming.

"Devarshi," Balram was very upset and said, "the things that are destined to happen have already started happening."

"What?"

"Kurukshetra war has begun. I had asked my personal guard Satyavarma to keep me informed here regarding the war and it is he who is coming on horse back to inform me," said Balram.

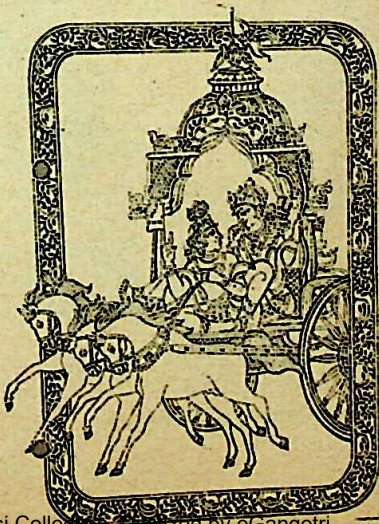
The horse approached them and Satyavarma got down. He first prostrated before Narada and then before Balram and said, "Sir, the war has begun. The first thing that happened was, Arjuna sent an arrow with flowers at the feet of Bhishma, as if sending his prostrations and prayers; in return Bhishma sent an arrow on the head of Arjuna as if sending him his blessings. After that the war started, a frightful war, which must be the first of its kind in the history of mankind."

"Satya, this is very sad though true. At the last moment didn't any miracle happen to prevent the war?"

"Something did happen and both the parties were stunned. At one juncture, everybody felt that Pandavas will retire and will not carry on with the war."

"What are you saying Satya?" Balram asked anxiously.

"Vasudav Krishna is driving the chariot of Arjuna, you know. Krishna brought the chariot in the middle of the two armies so that Arjuna could have a look at all the warriors of the war. Nobody knows exactly what transpired between Krishna and Arjuna, but Arjuna took out his bow and arrows and put them down saying loudly. 'I won't



DECEMBER 31, 1988

commit this sin of killing my kith and kin..."

"What happened then?" asked Narada.

"Vasudev Krishna and Arjuna had a long talk and Krishna said, 'Partha, it is not you who are fighting this war, it is the Dharma which is fighting Adharma'. Krishna also said, 'Arjuna, I am the creator and the destroyer of the living and the non-living things of this world...'"

Satyavarma added, "Many

people were telling that Krishna is an incarnation of God, but, for the first time, he himself proclaimed that he was God himself."

Narada's eyes became wet. He felt how unlucky he was that so far he had not been able to meet the God Himself, the God who was present on earth in the form of a human being?

Will he ever be able to meet Krishna?



Sonal Mansingh, renowned Bharata Natyam and Odissi dancer, giving a performance in Bhavan's London Centre as part of the Bhavan's Golden Jubilee Celebrations.



Bhavan's NEWS

MADRAS KENDRA

Sister Subbalakshmi Memorial Lecture

The second "Sister Subbalakshmi Memorial Lecture" under an endowment made by Sister Subbalakshmi's nieces Smt. Lalitha Chandrasekhar of Chicago and Smt. Radha Sadasivan of Madras, was delivered by Swami Amritanandaji at the Bhavan's Madras Kendra auditorium, on Tuesday, October 18, 1988.

Swamiji who is the Rector of Vivekananda College, and Secretary, Sri Ramakrishna Vidyapith, Madras, spoke on 'Karma Yoga in the Gita'. The

lecture will be published in detail later.

Sister Subbalakshmi's story which unfolded in Madras, the



Swami Amritananda

DECEMBER 31, 1988

BHAVAN'S NEWS

citadel of orthodoxy at the turn of the century, is the saga of a brave Brahmin widow's fight and triumph against a social custom which has today virtually died out. Her story has been immortalised by Monica Felton who was a British Labour Member of Parliament, in her book entitled 'A Child Widow's Story'.

Sister Subbalakshmi was born in the village of Rishiyur on July 30, 1886. Her Birth Centenary was celebrated in 1986. "Bhavan's Journal" (Vol.32, (24), 1986) brought out a Special Centenary Number which carried a moving article by Smt. Radha Sadasivan.

Sri Chitra S. Narayanaswamy, Vice-Chairman of Bhavan's Madras Kendra, welcomed the gathering. He dwelt at length on Sister Subbalakshmi's difficulties in her early stages and how bravely she fought against social injustice done to widows.

The meeting was well attended.

National Integration Seminar

A Seminar on National Integration was organised at the

Kendra auditorium on October 28, under the joint auspices of the Bhavan and the Divine Life Society, Madurai, as part of Golden Jubilee celebrations.

Shri C. Subramaniam inaugurated the function and delivered the Keynote Address. H.H. Sri Swami Vimalanandaji, Founder-President of Sivananda Tapovanam, Madurai, presided.

In his presidential address the Swamiji stressed that artificial differences should be done away with.

"Human life is a struggle for attaining fullness and perfection. Man evolves, grows, expands and gains various experiences through struggle. In this great struggle, religion helps man to attain perfection.

Religion consists of doing good to others by practising love, mercy, truthfulness and purity in all walks of life.

It is pre-eminently living a life of goodness and service, a life of meditation, a life in God. He who is loving, kind, pious and truthful is really religious.

The essentials of all religions are the same. All prophets were messengers of God. Their words are infallible and sacred.

BHAVAN'S NEWS

Man has forgotten his true religion on account of ignorance or lust for power and greed. Preaching has become the livelihood of man, while practice has become the object of scorn. Hence the world is wicked, not for want of truth, nor on account of religions, but, alas, it is wicked for the lack of true followers of these ideals and religions.

What is wanted is proper education of the followers of all religions. Selflessness and love are not creeds to be taught but ideas to be exemplified in life. Therefore, let everyone practise his own religion and strive to attain the Goal. Let religion create Saints and Yogis rather than Temples, Mosques and Churches.

'When One Brahman (God) dwells in all living beings, why hate others? Why are you intolerant? Is this not the height of folly? The whole world is a family of God. Feel this, realise this and be happy.'

This is the counsel of Swami Sivananda, who has paved the way for Universal Brotherhood by percept and practice.

Swami Sivananda started the Divine Life Society mainly for in-

culcating in the minds of the people of the world the ideal of 'Universal Brotherhood.' The Divine Life Society has now branches throughout the world, in hundreds. The members of the Divine Life Society in all the countries, feel that they are one and belong to the one divine family.

On the occasion of the Golden Jubilee Celebrations of the Madurai Divine Life Society, let us implant the above message in our hearts and live as exemplars of unity and peace."

Gita Recital Draws Big Crowd

On Sunday, October 30, 1988, at a function held in the Kendra's Sri Venkata auditorium, students of Gita, aged 3½ to 70 years, participated and recited the 18 Chapters of Bhagavad Gita.

They were led by Shri T.A. Venkataraman and Kum. T. Subhashini, who are taking lessons in Devotional Music classes conducted by Shri P.S. Srinivasa Rao at the Bhavan.

The auditorium was overcrowded with devotees in spite of the popular T.V. serial on Mahabharata.



Tiny tots presenting a programme

TRICHUR KENDRA

Inter-School Cultural Competition

Under the auspices of the Bhavan's Trichur Kendra, the 5th annual Inter School Cultural Competition was held on Sunday, November 13, 1988 at the Town Hall. Shri V. Somasundaram, I.A.S. the District Collector of Trichur, inaugurated the day's programme by lighting a lamp.

Twelve schools participated in various items consisting of songs, dances and plays. A total of 180 students participated in all the items. The competitions were held in two sessions.

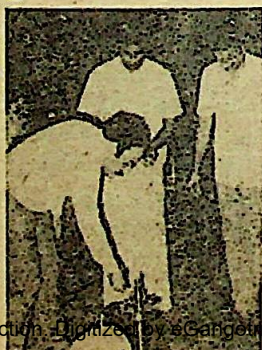
The schools which won the first three places were awarded rolling trophies besides prizes for group items and individual prizes. The school with the highest number of points was Bharatiya Vidya Bhavan's Vidya Mandir followed by Chinmaya

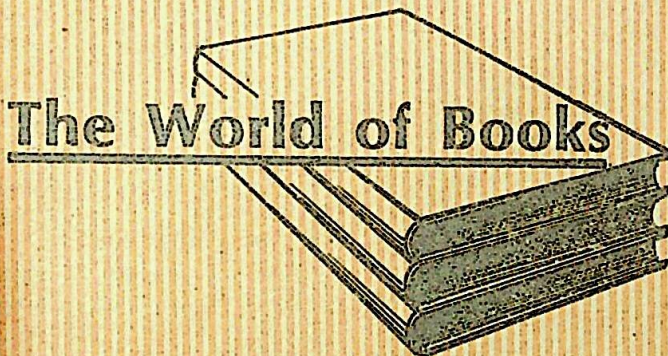
Vidyalaya. Sree Ramakrishna Gurukulam secured the third place.

The function concluded with the prize distribution. Smt. Geetha Bardhan, Principal, Chinmaya Vidyalaya, gave away the prizes after the Second Session, and Smt. Thankam Nair, Hon. Associate Secretary of the Bhavan, distributed the prizes after the first session to participants of the KG and Primary classes.

Shri Venugopal of Bhavan proposed the vote of thanks.

Shri Somasundaram inaugurating the programme.





GOD ALONE

The Life and Letters of a Saint, Sri Gyanamata, Self-Realization Fellowship Society, Yogoda Sat-sang Society of India, Price Rs.-40/-

Sri Gyanamata is the monastic name conferred on Edith Anna Ruth D'Evelyn who was born in a small town in Minnesota, Canada on July 4, 1869, one of the most exalted disciples of Sri Paramahansa Yogananda. She first met the Paramahansa in 1925 at Seattle with her husband Mr. Bissett. She could im-

mediately recognise him as her Spiritual Guru, who will lead her to the Ultimate Divinity. She entered the Self-Realization Fellowship Ashram at Los Angeles in 1932 brought there by her husband, Mr. Bissett, three months prior to his death which he could foresee. Since then, Gynamata remained in the Ashram till her death on November 17, 1951, at the age of eighty-two.

She was the perfect disciple. For her "God Alone" was the only one to be sought and she could perceive her God in her Guru. She was fondly called

The World of Books



'Sister' by her Guru and other disciples. She had a very fragile health, but her service to her Guru, God and fellow disciples

were immeasurable. She was ideal in all respects and a beacon-light for all other fellow-disciples in the spiritual path. Her Guru said to her many times, "Your Seat is reserved in heaven when you leave this earth."

She wrote letters regularly to her Guru keeping him informed of her progress and seeking guidance and the Guru too guided her through his letters. The book, 'God Alone', is a collection of Sri Gyanamata's letters to her Guru Sri Paramahansa Yogananda and his other disciples. The book is interspersed with pearls of wisdom and gleaming diamonds. At one place the Sister says, "My will is guided by wisdom, not by whim." At another place, she says, "Since it is suffering that teaches us the truth and turns us towards God, why do we not thank and praise it for the work it does for us?" In one of her letters to a disciple she says, "Meditation is the method by which we fry the seed of karma so that they cannot germinate and bear fruit in some future life." Her constant prayer to God was, "Change no circumstances of my life, change

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me." She often said, "It is not getting our own way that gives joy, it is attunement with the Divine Will"

Paramahansa Yogananda compared Sri Gyanamata's life to that of St. Francis of Assisi. She was indeed a great soul who has left her spiritual footprints for all seekers to follow — Dr. Shanta Raghurajan

Invitation to Indian Dances:
Smt. Susheela Misra, M/s Arnold Publishers (I) Pvt. Ltd., New Delhi. Price Rs. 150/-.

Smt. Susheela Misra, the versatile artiste and writer on fine arts, has rendered a great service to students and lovers of Indian dances, through her latest book "Invitation to Indian Dances" Very well written and equally well brought out, this book will be the connoisseurs' delight.

In this concise work, aimed at providing the fundamental knowledge required to appreciate the various Indian classical dance forms, Smt. Misra has succeeded admirably in highlighting the 'graces and grammar of each one of the ten

dance idioms dealt with in this book. There is a fast-growing circle of lovers of Indian classical dances, both in and out of India, who would greatly benefit by a reference to this book for information on the salient features of the dance forms, as well as the historical background behind each dance discipline. The information on the notable exponents, past and present, is of additional interest.

With meticulous care, Smt. Susheela Misra has written about the basic principles of the dance idiom, the postures and stances characteristic of each branch, and the repertoire for each, and several other details; so much so that even a lay person, after a study, will be, to a great extent, able to follow intelligently the dance and understand the graces and beauties predominant in each.

The book is well brought-out, printed on good quality paper (providing adequate space for marginal notes by readers if so desired, on each page). The 27 photographic plates contained in the book are excellent, as well as the cover page photographs, in the front and

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rear of the wraps. An excellent book of reference, by all means.

— R. Sethuraman

SANSKRIT

"Abhinavajyotirdhara: by Bhai Shankar Purohit, Published by Bharatiya Vidya Bhavan, Pp 216. Rs. 20/-.

Shri Bhai Shankar Purohit is a writer of repute and has to his credit several works and articles. He has retired from Bhavan after a distinguished career as Principal of its Sanskrit College. He is a gold medallist in Advaita Vedanta and Sahitya, a Kavya teertha and Hindi Ratna. He has a good command of the English language too — a rare thing in a traditionally qualified Sanskrit scholar. He continues to give his valuable guidance to Post-graduate students in the Bhavan.

This book deals with the lives and achievements of the 'Builders of Modern India' — from Swami Dayananda to Lal Bahadur Shastri. Written in a lucid style characteristic of Bhai Shankarji, this book will go a long way in catering to the needs of Sanskrit students of all

grades. It scrupulously avoids long drawn out sentences with involved construction and complicated compounds. The subject matter is crisp but comprehensive and the language chaste and elegant. Readers familiar with the style of prose writers like Bana and Dandin, whose works, monumental though they unquestionably are, can be persued even by the diligent student only with the help of a dictionary by their side, will find a welcome relief in going through this nice volume which imposes no strain.

The last two chapters of this book deal with the greatness of the Sanskrit language and the ways and means of preserving it from decay but it is sad to note that the new Education Policy with its scientific bias has done precious little for promoting this great language.

The printing is neat, very legible, elegant and free from mistakes. This well got up book, which is reasonably priced, will be found valuable by all students of Sanskrit. It will be an embellishment to any school or college library — G.R. Mani Aiyar

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